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The Canadian Jewish News

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Israeli school children in Kiryat Shemona greet negotiators from Israel and Lebanon who signed last week's troop withdrawal pact. [Religious News Service photo]

Faces $6 million suit

Jail for anti-semite

NEW YORK [JTA] —

Brad Barry, a Kings Point, Long Island man convicted of vandalizing the property of Jewish neighbors, was sentenced to 5-15 years imprisonment by a Nassau County Court and ordered to pay $16,000 to cover the damages.

Barry was found guilty in March on charges of arson and criminal mischief against his neighbors, Yaacov and Hanna Elkon. The charges included daubing the Elkons' garage with swastikas and anti-semitic slogans, trying to set fire to their house and leaving a voodoo doll on their lawn with a Star of David on the doll's chest and a hypodermic syringe piercing the doll's eye.

Judge Marie Santagata, who pronounced the sentence said it was "for punishment, deterrence and protection of the community."

Last week, the Jewish Advocacy Centre in Washington told the Jewish Telegraphic Agency that it had filed a $6 million suit in federal court in Brooklyn against Barry and two other Kings Point men for terrorizing the Elkons for the last three years.

Irwin Shapell, president of the Jewish Advocacy Centre, said that although similar suits have been filed in the past for Black families, it has never been done before for Jewish victims of racism. "This law suit marks the beginning of a new and aggressive program to initiate civil law suits for monetary damages in addition to relying on criminal prosecution to deter the current high number of anti-semitic incidents in the U.S.," Shapell said.

He said this program by the centre will "send a clear and emphatic message that the Jewish community will not tolerate anti-Jewish violence, but will respond — forcefully and responsibly — with the full weight of the law."

He said it is hoped that "this law suit will help reduce the number of anti-Jewish acts by making them too costly and risky to consider."

Student paper is forum for attacks on Israel

By
TAMMY KAROL

CALGARY —

The Gauntlet, a student newspaper at the University of Calgary is continuing to serve as a forum for attacks on Israel.

In the past few months it has hardly published any material that was not critical of the 35-year-old state.

According to the Calgary edition of The Jewish Star (April 29-May 12 issue), the lengthiest and most vitriolic articles have been written recently by Gauntlet staffer Mike Amery.

Amery uses a column in the paper called "Viewpoints" or writes letters to the editor to vent his fiercely anti-Israel bias, says one Star journalist.

Samples of The Gauntlet were sent recently to The Canadian Jewish News by Jay Winkler, a 25-year-old employee of Canada Trust, who is taking extension courses at the University of Calgary.

Winkler, a former president of the University of Western Ontario's Hillel Club told The CJN he found copies of The Gauntlet on campus and is convinced the publication is an "anti-Israel propaganda effort."

The contributors maintain their publication is a "diverse student organization" with a large number of people with diverse viewpoints.

The points made by Mike Amery in recent weeks contest that statement.

In the Viewpoints section of March 30 he writes for example:

"The plan of the Nazis included invading other lands and their taking their territories — similar to the Zionist plan;

[Cont'd. on page 13]

Despite Syrian threats

No turning back: Lebanon

By
SHELDON KIRSHNER

[Because of our early deadline due to the holiday weekend, this article was written on May 20.]

The battle for Arab public opinion is on.

Syria and Lebanon dispatched diplomats to Arab lands last week in a bid to win over the Arab world to their diametrically opposing perceptions of the troop withdrawal pact.

As Syria condemned the agreement ever more with each passing day, Lebanon sent envoys to North Africa, the Gulf states, Iraq and the two Yemens to try to outmaneuver the Syrians.

Despite Syria's increasingly fierce reaction, Lebanon appears determined to honor the accord it formally signed with Israel. Amin Gemayel, Lebanon's president, has been quoted as saying there is "no turning back."

Threatening to break all relations with Lebanon, Syria fired off two representatives to its Arab neighbors in an attempt to bludgeon the U.S.-sponsored agreement. Syria's foreign minister, Abdel-Halim Khaddam, claims that Lebanon will fall under Israel's political and economic domination if the accord is implemented.

The Syrians fear that Israel has neutralized Lebanon as a participant in the Arab-Israeli dispute, and they seem intent on blocking the agreement by refusing to withdraw their troops from the Lebanese countryside. Israel has said it will not pull out its army unless there is a simultaneous Israeli, Syrian and PLO withdrawal.

It is clear that Syria is fighting a losing battle for the hearts and minds of Arabs.

Libya has severed its diplomatic relations with Lebanon, but this cannot be viewed as surprising. South Yemen, nominally a Marxist state, may follow in Libya's footsteps. But Syria will be hard-pressed to persuade additional Arab leaders to blackball Lebanon.

The Arab world is reacting rather positively to the troop withdrawal pact, probably because there is no likely alternative to remove Israel from Lebanon.

Syria is fuming, realizing Lebanon has the upper hand in the propa-

[Cont'd. on page 12]

Weinberger tells AJC he's Israel supporter

NEW YORK [JTA] —

Defence Secretary Caspar Weinberger denied publicly allegations that he was anti-Israel and declared that he is a strong supporter of Israel and believed that a strong Israel is in the best interests of the United States.

Addressing some 600 Jewish leaders at a luncheon given by the American Jewish Committee at the New York Hilton, the secretary declared:

"I want to say, as forcefully as I can, that this (the allegation that he is against Israel) is simply not true. I am a strong supporter of Israel and an admiring witness to the democracy they have built and preserved under the most trying conditions. I thoroughly enjoyed my visit (to Israel) last year and was most hospitably received.

"We have all had occasional disagreements with some policies of Israel, as with other sovereign nations. I have, as is my responsibility, sought to pursue policies in these matters, as in all others, that I felt in the best interests of the United States.

Weinberger said: "Leaving all sentiments aside and looking only at our own national interests, it is clear that we in the United States have an important stake in Israel's security."

He asserted that the United States has an enormous strategic interest in the Middle East and that Israel is a most effective military force, and that because it is a democracy, it is one of the most stable governments in the region.

Weinberger observed that the Soviets "would dearly love to control the Middle East resources and strategic checkpoints; but Israel stands determinedly in their way."

He affirmed America's commitment to Israel, declaring that the U.S. is bound to Israel by strategic interests.

As Weinberger was addressing the AJCcommittee luncheon inside the hotel, several hundred protesters staged a peaceful anti-Weinberger demonstration outside. The rally was co-sponsored by Americans for a Safe Israel and the National Council of Young Israel. A third group involved was the Jewish Mobilization Committee.

Rabbi Avraham Weiss, spiritual leader of the Hebrew Institute of Riverdale [N.Y.] and one of the co-ordinators of the rally, explained that the thrust of the 90-minute demonstration was to carry a message to Weinberger that he is in fact "the symbol of this administration's abandonment of Israel."

Israel science award goes to U of T prof

JERUSALEM —

A prize-winning Canadian scientist told the Knesset here last week that scientists and Israel have three things in common.

"Shared suffering, shared heroes and shared dreams are the cement that binds a community, as this nation knows well," said Prof. John C. Polanyi of the University of Toronto.

He made the remark in a brief speech when Israeli President Chaim Herzog presented him with the $100,000 Wolf Foundation Prize for Chemistry in ceremonies at the Jerusalem parliament.

Polanyi was honored for envisaging the chemical laser and his development of the infra-red chemi-luminescence technique. He shares the award with Prof. George Pimentel of the University of California in Berkeley.

Polanyi said that he and Pimentel, in turn, honored the State of Israel for "recognizing that scientific enterprise knows no barriers of nationality, race, religion, or political viewpoint . . . and for dedicating this prize to science pursued 'in the interest of mankind and of friendly relations among people.' "

University of Toronto Prof. John C. Polanyi [left] receives Wolf Chemistry Prize from Israel's new President, Chaim Herzog.

He went on to say: "If knowledge is power, then science in this century represents power at its most awesome.

"In the community of science — as in that of nations — power exercised without humanity is a blight on mankind. That same power exercised with compassion can bring untold blessings."

He concluded by thanking the Wolf Foundation, founded by the late Jewish-German chemist Dr. Ricardo Wolf, "for this celebration of the power of modern science, and for making us mindful of the responsibility that devolves on those who wield such power."

World-National

Report from Plenary: need wider scope

By
RABBI W. GUNTHER PLAUT

I write this column after my return from the 20th Plenary Assembly of Canadian Jewish Congress. As always, it was an occasion to be remembered: seeing old friends and getting a feel of the vast reaches of our country . . . people coming from everywhere and expressing their confidence in the future of the Jewish community.

Rabbi Plaut

The gala event on Saturday night was addressed by Israel's minister of the interior, Joseph Burg, and World Jewish Congress president, Edgar Bronfman. The grand salon was jammed, the partitions had to be rolled back, and a patient audience of a thousand was ready and willing to endure proceedings that began at 10 p.m.

Mr. Burg is a great linguist and a splendid storyteller, but he failed to say anything of substance. To be sure, a minister of any government is often restricted in his ability to explore issues in depth, but surely there was more to say to concerned Jews than what everyone already knew. He did not address himself in any depth to the subject, "Israel and the Diaspora," and neither did Mr. Bronfman who devoted only one paragraph to it. A pity.

The most amazing aspect of the proceedings was the attitude of the delegates. They were in good humor and the lateness of the hour did not seem to matter. At midnight they went to their various caucuses and were still going strong at 1 a.m. when I called it quits.

The resolutions which engendered some spirited discussion were those dealing with disarmament and the Cruise missile. Repeatedly the argument was made that it was inappropriate for Canadian Jewish Congress to take a stand on political issues — by which evidently was meant issues that have no immediate bearing on specifically Jewish matters. It is always in order to criticize or support the government when it comes to war criminals, relations with the PLO, attitudes toward Israel, and the like. These are perceived as "Jewish," not political issues.

The resolutions committee had recommended that Congress should go on record opposing the testing of Cruise missiles on Canadian soil.

The debate hardly touched on the crucial questions: Is nuclear proliferation more or less risky than giving support to Soviet objectives? And what does Judaism have to say on the matter, if anything?

Also, the rules of debate prevented the Assembly from giving the issue truly meaningful consideration. Only three speakers from each side were allowed two minutes each to present their views. When the vote came, the opinion of the delegates was clear: they wanted no truck with the recommendation of the resolutions committee, and instead chose to support Mr. Trudeau's policy.

It is my view that the merits of the case had less to do with the decision than the Assembly's general unwillingness to deal with issues outside of the Jewish realm. In this regard we still have a long way to go. Some progress was made during the last administration and I hope that we will make additional strides during the incumbency of our new Congress president, Milton Harris.

No war envisaged by former chief of staff

Syria may well withdraw: Bar-Lev

By
SHELDON KIRSHNER

Haim Bar-Lev [left] and Shimon Peres, leader of Israel's Labor Party.

TORONTO —

Haim Bar-Lev, secretary-general of Israel's Labor Party, said last week that Syria may yet withdraw its forces from Lebanon.

In an interview, the 59-year-old former chief of staff said he thought the Syrians — who have vehemently rejected Israel's troop withdrawal pact with Lebanon — have an interest in leaving.

"The Syrians are very unpredictable and it's hard to say whether they'll pull out," said Bar-Lev, who was Israel's number one soldier from 1968 to 1972. "But the chances are more or less even that they will leave."

Syria, the former minister of trade and commerce explained, has two good reasons for withdrawing its expeditionary force from Lebanon: Damascus is within artillery range of Israeli guns in the Bekaa Valley, and Israel will not evacuate its troops unless the Syrian army and the PLO get out of Lebanon.

A member of the Knesset, Bar-Lev said Syrian rhetoric shouldn't mislead anyone. "In Arabic, there is a nice proverb: 'You don't pay duty on words.' Syria's rejection of the accord is therefore not the last word."

Bar-Lev, who was chief of staff during Israel's War of Attrition with Egypt, Syria and Jordan, said he doubted whether Syria's condemnation of it would lead to war.

"For a military confrontation, you need motives and a readiness to pay the price. Israel has no motives for war. Syria might have motives, but doesn't want to pay the price — military defeat."

He went on to say that, in 1982, Syria did not seek war with Israel. "Syria was forced by the PLO," to fight he said. "And Syria did not enlarge the conflict to the Golan Heights."

Should war erupt, Bar-Lev added, the Soviet Union might be dragged in. Soviet involvement would not intimidate Israel, he declared. "The Soviet presence in Syria will not deter us from carrying out our national interests."

Here in Toronto to address the Canadian Friends, Biotechnical Institute of Israel, the cigar-smoking general said Soviet involvement in a Syrian-Israeli war would not necessarily trigger a superpower conflict in the Middle East.

During the War of Attrition on the Egyptian front, he pointed out, the Israeli air force shot down five Soviet jets with Russian pilots and Moscow did not even lodge a protest. Only once in the War of Attrition did the Soviet Union send a protest note to Israel, he disclosed.

Disagreeing with the official U.S. view, Bar-Lev said Syria is not a residual Soviet satellite. The Soviet Union, he noted, does not exercise "full control" over Syria, despite the fact that thousands of Russian military technicians and advisors are stationed there.

The Soviet Union has come out against the U.S.-sponsored withdrawal agreement to show Americans they cannot act unilaterally to solve disputes in the Middle East, Bar-Lev theorized.

Speaking of the accord, he characterized it as "an optimal solution under the circumstances." Israel, however, will have to remain in Lebanon, redeploying its troops, if Syria and the PLO choose not to withdraw. "The preferred solution would be a withdrawal of all foreign forces."

Israel, Bar-Lev said, has been in Lebanon for nearly one year — "more than enough."

Bar-Lev said Israel's main goal should be the eviction of the PLO from Lebanon. Political normalization with Lebanon is "desirable but not vital."

In a rebuke to the present Israeli government, he said Israel cannot shape Lebanese politics. "We never had illusions about that," he said, referring to the Labor Party, which has been in opposition since the May, 1977 election.

Turning to the PLO, he said its "arrogant behavior" had led the Israeli army to penetrate Beirut last summer. Four days after the beginning of the 1982 war, Israel declared a unilateral ceasefire, but the PLO rejected it, Bar-Lev said.

The PLO could have spared Beirut Israeli bombing and shelling if its leaders had left the Lebanese capital sooner, he argued.

According to Bar-Lev, the PLO has brought disaster to Palestinians and to the Palestinian cause. He said that the PLO was not a factor in the diplomatic equation and that Israel could deal with prominent Palestinians from the West Bank, Gaza Strip and Jordan to reach an accommodation over the Palestinian problem.

He charged that PLO chairman Yasser Arafat has lined up with extremist factions in the PLO so as to keep that organization intact. Bar-Lev compared the PLO to White Russians after the 1917 revolution who thought they could unseat the new Communist regime.

Bar-Lev said the PLO elicits sympathy as an underdog "in circles not familiar with the facts."

Surveying the prospects for peace, Bar-Lev said Jordan and Syria could come to terms with Israel if they were willing to settle for less than all the territory they lost in the Six Day War.

For the sake of peace, Bar-Lev said, Israel should be willing to relinquish to Syria "a small part of the Golan Heights." He would not be drawn into specifics.

And he suggested that Israel should be ready to give up to Jordan densely Arab-populated areas of the West Bank. He said he disagreed with the assertion by Ariel Sharon, former defence minister, that Jordan is Palestine.

The settlements on the West Bank, he said, "complicate" Israel's chances of reaching an accord with Jordan. But they do not foreclose that possibility. Only 3% of the West Bank's population is Jewish, he said.

Bar-Lev said it was "very hard to say" whether the Labor Party would win an election if one was held soon. But he expressed satisfaction at a recent poll which showed an increase in support for Labor.

He said the party leader, Shimon Peres, and the former Prime Minister, Yitzhak Rabin, were working in "perfect harmony." Peres and Rabin have been feuding for the past few years. "The chemistry between them is less important than the fact that they cooperate and work together."

* * *

• The Biotechnical Institute of Israel was established in 1979 at the request of the Knesset and the ministry of health. It is reportedly the only Israeli institute which trains medical technicians in the use of nuclear equipment [which includes heart and respiratory pumps, dialysis machines, sonar equipment and CT scanners.]

The institute offers a 3-year course at two of its Tel Aviv branches: Hashomar and Ichilov Hospitals and Tel Aviv University. In Jerusalem, it is associated with Hadassah University Hospital and Hebrew University.

An exchange program has been set up between the institute and the University of Toronto.

Orthodox deplore Reform move

SPRING GLEN, N.Y. —

The Rabbinical Council of America passed a resolution at its recent 47th annual convention which "deplored and denounced" the resolution adopted by the Central Conference of American Rabbis at the latter's convention that the Jewish identity of a child can be determined by patrilineal descent.

The Rabbinical Council of America resolution began by stating that "Jewish identity by birth throughout the ages has been determined by all Jews as deriving from the Jewishness of the natural mother. This principle has preserved the unity of the Jewish people."

Referring to the resolution of the Central Conference of American Rabbis, the Rabbinical Council of America said: "This action of the Central Conference of American Rabbis is destroying the oneness of the Jewish people and publicly inviting and encouraging intermarriage. A child born to a non-Jewish mother is not Jewish and no statement to the contrary can legitimize its Jewish identity."

The RCA "urged" CCAR "to reverse this deplorable decision."

The Rabbinical Council of America also called on its president to appoint a commission "to educate the Jewish community to the schismatic nature and dangerous implications of the recent patrilineal resolution adopted by the Central Conference of American Rabbis;" and to "take whatever steps are necessary to guarantee the halachic integrity of the Jewish family."

The resolution was passed at the convention in the Homowack Lodge, Spring Glen, NY.

Canal project names professor

JERUSALEM —

Prof. Shlomo Eckstein of Bar-Ilan University has been appointed chairman of the economic committee of the $1.4 billion Mediterranean-Dead Sea hydro-electric project, it was announced recently by Israel's energy minister, Yitzhak Moda'i.

Eckstein, former rector and now professor of economics at Bar-Ilan, was head of the committee that first examined proposals for generating hydro-electric power with water brought from the Mediterranean to the Dead Sea.

Plans to launch a 6-mile-long canal and tunnel system that will bring water from the Mediterranean Sea across the Negev to the Dead Sea were approved by the energy ministry following receipt of favorable recommendations by Eckstein and Yuvel Ne'eman, Israel's minister of science and development. The project is scheduled to begin in 1984 and to be completed in 1992.

Current estimates, according to Moda'i, are that the project will realize a profit of $400 million during its first 50 years in operation.

Complicity in killings

Latvian imprisoned

BONN [JTA] —

Karl Tollkuehn, a Latvian-born former petty officer in the Nazi-controlled Latvian security police, was sentenced to 3½ years' imprisonment by a Hamburg district court recently for complicity in the mass murders of Jews during World War II.

Tolkuehn, 70, admitted his guilt but insisted that although a Nazi by conviction, he was not anti-semitic.

According to the charges, he aided and abetted the shooting of 700 Jewish women and children deported from Germany to Latvia in 1942 and was similarly involved in the shooting of 30 other Jews near Riga the same year.

A court spokesman said the light sentence was imposed because Tollkuehn made a statement of confession.

No small achievement...

Israel's image in U.S. improves as result of pact

By
WOLF BLITZER

WASHINGTON — Israel's image in Washington clearly improved this past couple of weeks. The reason, of course, was the Israeli-Lebanese troop withdrawal negotiated during Secretary of State George Shultz's nearly 2-week shuttle between Jerusalem and Beirut.

Even if that deal should begin to unravel in the face of strong Syrian and Soviet opposition — as many informed observers suspect it will — Israel at least will be able to point to its improved public relations position in the United States. That, by the way, is no small achievement, given the serious erosion of support suffered by Israel during the war in Lebanon last summer.

There were several indications of this increased U.S. support for Israel. On Capitol Hill, for example, an amendment to increase economic and military assistance to Israel beyond the initial Reagan administration recommended levels sailed through the House foreign affairs committee on May 10. The vote was a lopsided 18-to-5. Earlier, the Senate foreign relations committee had approved similar legislation.

What was very important, Israeli officials in Washington said, was the fact that the administration was not going all out in opposing the increases — in marked contrast to its opposition to any increases in last year's foreign aid package for Israel. In fact, it was taking a potentially decisive neutral stance.

"We support the administration's request," said Deputy Assistant Secretary Alvin P. Drischler. In the same breath, he added: "But we do not oppose the add-on."

Thus, the Reagan administration, anxious for several reasons to improve ties with Israel, was clearly in no mood to fight Israel and its supporters in Congress as it sought to nail down the final details of the compromise Lebanese package.

In the news media, Israel's demonstrated flexibility in the Shultz-led negotiations was also generally — although at times begrudgingly — praised. Even those commentators usually quite critical of Prime Minister Menachem Begin's government were forced to focus their anger this time against Syria and the Soviet Union, both of whom have emerged as "the bad guys" in Washington.

This was especially evident during a popular Washington radio talk show hosted by syndicated columnists Pat Buchanan and Tom Braden who still found enough reason to lash out against Begin. Both he and Buchanan spent most of the program condemning the Moscow and Damascus regimes. Israel, in comparison, was actually beginning to look reasonable.

Bad guys

For the Reagan administration, the Shultz victory was a welcome development. White House officials privately conceded that it represented the first major foreign policy achievement for the administration, which has now been in office for nearly 2½ years.

This, by the way, helped to explain why U.S. spokesmen were taking a relatively hopeful posture in responding to the Syrian and Soviet opposition. Shultz, who briefed President Reagan on the details of the accord during a White House meeting on May 11, emerged from that session to tell waiting reporters that he was still "confident" the deal could be put together. Special Middle East envoy Philip Habib, he said, had a lot of experience in dealing with the Syrians who both "like and respect" Habib.

From his Washington base, Shultz can now be expected to try to press ahead with the deal. He already has invested a great deal of his time reaching the first stage; now he very badly wants to see the job finished.

The secretary's personal standing in Washington had slipped somewhat on the eve of his introductory venture into shuttle diplomacy. White House officials — and even some voices at the state department — were sniping at his professional style. Some of the more anti-Israeli bureaucrats wanted him to adopt more forceful measures against Israel.

This tension was underlined in a previously-unreported 9-page memorandum circulated last month by senior U.S. officials at the state department and the White House. It recommended strongly that the U.S. end its confrontation tactics with Israel. That memo was partially credited with having resulted in Israel's approval of the Lebanese package.

Tom Dine, the executive director of the American-Israel Public Affairs Committee (AIPAC), the pro-Israeli lobbying organization on Capitol Hill, said the authors of the secret memo had recognized that the earlier tactic of pressuring Israel to entice Jordan's co-operation in the peace process had failed. They argued, Dine said, that the confrontation with Israel had reached its limits.

U.S. officials confirmed that the memo had been widely read within the administration and that it probably had influenced Shultz to try to improve ties with Israel during his shuttle diplomacy.

Limits reached

Speaking in Richmond, Va., Dine said the thrust of the memo included these points: "From Sept. 1, 1982 onward, no coalition between American Jews and the Israeli Labor Party against Likud had developed; the Commission of Inquiry report had not produced the hoped for political upheaval; and there was thus no realistic prospect that the current government would be beaten in an election.

"At the same time, the authors suggested that the pro-Arab school of policy had not produced its own thesis. It was therefore time, the authors argued, to restore the relationship with Israel. Any agreement on the withdrawal of foreign troops from Lebanon would be arrived at by working within the relationship, not from an adversarial stance."

Dine said the memo "quickly became the focal point of serious bureaucratic infighting." He cited Charles Hill, a senior staff assistant to Shultz, and deputy National Security Advisor Robert McFarlane as among those who promoted a policy of improving relations with Israel. They had become "increasingly disillusioned with the Arab position," Dine said.

"Detractors included (Defence Secretary) Caspar Weinberger and Assistant Secretary Nicholas Veliotes," he continued. "On the issue of whether and how to improve the relationship (with Israel), Shultz and Weinberger reportedly came to severe loggerheads in front of President Reagan on April 17. One observer referred to Secretary Shultz's position as 'like Haig at his best,' at least in terms of his pro-Israel position," Dine said, referring to the former secretary of state who was well known as pro-Israel in his orientation.

Reagan's subsequent decision to release the technology necessary for the development of Israel's new Lavie jet fighter was said to have been an immediate outgrowth of the memo.

"For his part," Dine said, "Weinberger argued that to release the technology would jeopardize it and would hurt our relationships with the Arabs, and would not be reciprocated in any way by an Israeli government headed by Menachem Begin. Weinberger and his supporters lost."

Shultz has a reputation for being a straight shooter. He played his hand right down the middle, according to Israeli, U.S. and Lebanese officials. He was exceedingly fair all around, winning high marks in the process.

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World-National

Living Halacha

By
RABBI MOSES J. BURAK

Question: How should husband and wife relate to one another before, during, and after the divorce?

A divorce is surgery of the most painful sort. Just as in surgery we need to keep the dirt from entering the wound, so must we keep the dirt out of divorce. Hatred, bitterness, and strife are equally filthy materials that should be kept out of it. Generosity rather than greed is called for in a get.

Rabbi Burak

In Midrash Rabbah, Shir ha-Shirrim, I:4:4, Soncino Edition pages 48-49, we are told of the advice given by Rabbi Shimmon ben Yochai to a couple seeking a divorce. Said he to them: "I adjure you, just as you got married with festivity so do not part save with festivity."

They took his advice, had a good dinner, drank lechayim a few times, and then the husband said to his wife: "My daughter, pick out what is best in the house and take it with you to your father's house." The story had a very happy ending when she chose him as the most precious object in the house.

Another Midrash, Bereshis Rabbah, Chapter 17:3, discusses the duty of the first husband when his divorced wife marries a slob who becomes a wife beater. When Rabbi Yose, the Galilean, finally divorced his bad wife, she went on to marry the town watchman. When the town watchman became blind, he was reduced to begging from door to door and his wife accompanied him to lead the way.

The blind man noticed that she avoided a certain street, the street on which Rabbi Yose the Galilian lived. He resented being deprived of the income of that street, especially as he knew that Rabbi Yose was a charitable man. He beat her . . . a crowd gathered to see the fight. There were screams. Rabbi Yose heard them and came. He gave them a place to live, and a salary for the rest of their lives. He felt that this was in conformity with the teachings of Isaiah, Chapter 58:7, **"And that thou hide not thyself from thine own flesh."**

An Israeli publication gives this whole story in English in a little pamphlet giving a sampling of the great love stories in the Talmud. It is not a love story, however. It is a statement on law. The Shach, as the foremost expositor of the Code Yore De'ah, cites this Midrash in gloss 1 of that code, Chapter 247, ruling that a man must support his divorced wife when she is in distress for otherwise he is hiding from his flesh.

Though this Midrash is somewhat suspect as a source for such a rule, for this former wife is listed as his blood relative in that text, and she remained his niece when she was no longer his wife, the Jerusalem Talmud, Kesubos 11:3, 62B knew of no other kinship. The Jerusalem Talmud adds this principle: "Even as one is concerned for the honor of one's wife, so must one be concerned for the honor of his divorced wife."

Human nature being what it is, man finds it easier to feel for a former spouse who suffers from want and privation and misfortune, than to rejoice with one who has struck it rich.

Norma Joseph impresses Plenary

Feminist blends old with the new

By
GAYE APPLEBAUM

MONTREAL —

Norma Joseph is a young Orthodox Jewish woman who advocates reform. Her appearance at one of the Canadian Jewish Congress Plenary Assembly Workshops proved such a popular drawing card that workshop leader Rose Wolfe, past president of Toronto Jewish Congress, had to find a much larger room for the several hundred delegates — men and women — who flocked to hear Joseph's strong and oft criticized views

Joseph, a wife, mother of four, and lecturer at Montreal's Concordia University, is a devoted feminist who believes her feminist concerns can blend with her traditional Jewish lifestyle.

In the 60s, says Joseph, the first group of present day feminists, many of whom were Jewish, rejected all notions of traditional Judaism as being incompatible with their new goals.

By the 70s, the traditional Jewish woman was examining these goals and realized "she was in trouble" because they seemed to clash with her role within the family.

Joseph believes the 80s will see many more women trying to reconcile both concerns.

Joseph has always had an intense desire to take a more active role in the synagogue.

Several years ago she started to study Talmud intensely to find the legal precedents for those activities Orthodox women understood to be in the realm of men alone — the donning of prayer shawls, bar mitzvah, and having an aliyah.

After much probing for precedent, combing of halacha and internal soul searching about the justification of her actions, Joseph now regularly wraps herself in a tallis to pray, dons tefillen and conducts a congregational Rosh Kodesh women's minyan.

The bat mitzvah is not inconsistent with observant Judaism, argues Joseph who, she says, has been called "very aggressive, silly and ignorant," by critics.

In Israel, girls have always understood there would be a celebration when they reached their 12th birthday, she notes.

"Women have a right as they become adult Jewish women to proclaim their commitment to their community . . . to take a public stand of communal obligation and responsibility in a way that is uniquely female," she insists.

"Only in North America is the practice viewed as radical, Reform Judaism," she argues.

If women want to change "they have to decide what it is they want to do and go out and learn what halachic prohibitions there are, what the Talmud says and look for the precedent for actions in the Torah," Joseph says.

"The Bible does not treat women who became active as strange, extraneous, or even extraordinary," Joseph claims.

She cites the prophetess Hulda who taught Mishna to men AND women at Jerusalem's gates.

Rashi, in his commentary, says it is against Jewish law to teach your daughter Torah, yet Hulda was a revered teacher, Joseph points out. Rashi sees the contradiction yet accepts Hulda's role as a leader of her people.

Judaism, says Joseph, is dynamic and has never taught that women are inferior. The past role of Jewish women never was and is not a sufficient excuse for women to remain in the status quo, she declares.

The panel that shared the workshop with Joseph included Judy Feld Carr, past president of Beth Tzedec Synagogue in Toronto; Jean Gerber, associate director of Vancouver Canadian Jewish Congress; Genya Intrator, Toronto, president of Canadian ORT, and Soviet Jewry committee chairman, and Frances Mandel, of Toronto who replaced an earlier scheduled Gay Berger.

Rivka Burg, wife of Israel's interior minister Yosef Burg, was in the audience. She stressed that women and men will always assume different roles since they are, by nature, different.

She joked with Joseph that if she wants to wear a tallis, to do so, "but for me in Israel, it's even too hot with the clothes I have on in shul."

She said a woman doesn't have to train to be a cantor. "If you want to sing, you should just sing," she said . . . and broke into song, to the delight of her appreciative audience.

Eric Nielsen says...

No statute of limitations

CJC PLENARY

MONTREAL —

The federal government must "clearly and forcefully recognize" that there can be no statute of limitations on mass murder," Tory leader Eric Nielsen declared at the recent Canadian Jewish Congress Plenary Assembly.

Nazi participants in the Holocaust were more than just war criminals, Nielsen said at a session on Canadian political affairs. "We are dealing with deliberate mass murderers . . . with the calculated genocide of a people," he said.

"All of us must continue to be concerned about the silent, dreadful war waged against the Jewish people," Nielsen continued. "The Nazi persecution against an unarmed people was an action of liquidation against its own citizens," he said. The Nazis' preoccupation with the Holocaust often gained pre-eminence over the war goals they were pursuing.

Like many of the speakers during the Plenary, Nielsen referred to the "absolutely shocking and intolerable" events in Alberta, where "individuals ignorant of one of the world's ghastly catastrophes can occupy positions where they are permitted to make this ignorance public at the taxpayers' expense." (He was referring to the Keegstra affair — see CJN, May 19).

Nielsen, one of the first Allied personnel to enter the Bergen-Belsen concentration camp after the war said: "I was a personal witness to a spectacle of living horror that cannot be described in words."

In the matter of recognition of the PLO in Canada, Nielsen said the question has been discussed in caucus "but an overwhelming number are opposed to recognition." The party position remains less clear, he added, since the question "has never been resolved in a precise way."

Nielsen said it would be difficult for any Canadian government "purporting to represent the rights of individuals to accord recognition to a group which has indulged in acts of fanatical terrorism directed against civilians."

Ian Deans, NDP house leader, said he "cannot recall the issue (of PLO recognition) ever having been raised in the NDP caucus," nor did he know "of any resolutions to that effect" being drafted for caucus consideration.

"PLO recognition is certainly not a question addressed by or a solution planned by our caucus," Deans emphasized in response to questions from the floor about a possible move for recognition at the NDP's upcoming policy conference in Regina.

Deans said the question of Palestinians must be discussed by all nations in the region, together with the Arab states' recognition of Israel's right to exist, if there is to be any peace in the Middle East.

Nielsen called for "reasonable concessions" on all sides but, in defence of last year's events in Lebanon, Nielsen said: "Israel cannot afford to have at her back door a nation with a superimposed Syrian army and a terrorist PLO any more than the United States can tolerate in its backyard a Central American Soviet Communist complex."

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University of Ottawa remains tense

Arab students mount campaign against Jews

MONTREAL — The University of Ottawa, scene of bitter strife earlier this year between the Student Federation executive (CCC) and the Jewish Students Union-Hillel Club, remained tense at the end of the school year as Arab students and pro-Arab sympathizers mounted a deliberate campaign against the Jewish students.

Law professor Joseph Magnet, addressing a workshop on campus issues at the Canadian Jewish Congress Plenary Assembly, said the campaign involved death threats, intimidation, physical violence and theft.

CJC PLENARY

These are not isolated incidents, Magnet assured his audience, but part of "an organized, systematic attack" to frighten Jewish students away from JSU-Hillel in the coming year.

"(Since the impeachment by a student court of the 5-man executive) we have had several serious incidents that have given rise to grave concerns in the community," said Magnet, one of two lawyers who acted for JSU-Hillel in the case.

In the first instance, some Arab students threw hot coffee in the face of a JSU-Hillel supporter, who, Magnet says, did nothing to provoke the action. She was sent to hospital with first degree burns.

In the second case a girl's exam notes were stolen, burned and then returned to her in a package with ashes and a rose. The accompanying note read: "Here are your notes because you dirty Jews like ashes. The next ones you see will be on your graves."

The problem, Magnet insists, is manifested most critically at Ottawa University, but is endemic to all campuses in Canada where there are large Arab foreign student populations.

He was supported in his argument by Ghila Benesty-Sroka, a student at the University of Montreal, one of the city's French-speaking schools. She said that at the University of Quebec, where there are about 700 students, a campaign was mounted against Zionism following the war in Lebanon. In response to their Palestinian Week, Benesty-Sroka tried to organize an Israel Week, which Arab students attempted to disrupt.

She added that several information seminars that Jewish students organized at the University of Quebec were shouted down and unable to continue.

Benesty-Sroka said Jewish students in Quebec must make their voices heard to counter the growing Palestinian propaganda on campuses. She told delegates that the professors' union in the province recently distributed a letter to all university and CEGEP professors asking for help in the Palestinian cause against Israel which, they claim, plans to take over the whole Middle East.

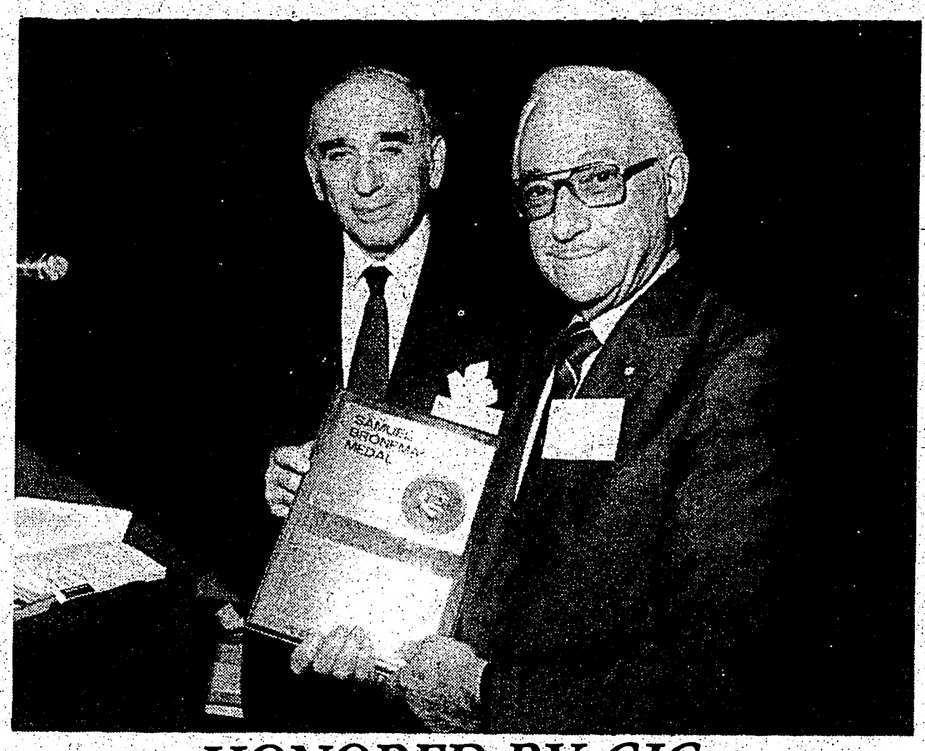
Benesty-Sroka and two other students have founded the Comite d'Action Juif to try to combat the anti-semitic smear campaign with educational seminars, conferences, media analysis and a visible presence on the Quebec campus next year. A newspaper will be directed at Quebec's non-Jews as well as those Jewish students who don't know how to answer Arab propaganda, she said.

Ottawa's communal leaders set up a task force which met with senior police officials and top Ottawa University administrators, following the outbreak of violence, but they proved "ineffective" in their efforts, Magnet reported.

He called on all workshop participants to urge Congress to set up a national task force to try to resolve the situation before Ottawa U tensions spread to other campuses.

An Ottawa-sponsored resolution urges the establishment of a national campus co-ordinations forum — a Congress-affiliated body of 26 members (eight of whom would be students) from a number of organizations to implement a program and plan of action.

Hy Hochberg, executive vice-president of the Jewish Community Council of Ottawa, which helped draft the resolution, urged delegates to support it on a "priority basis," so that Congress could "create an instrument where it ought to be created, to deal with this serious national political problem," as quickly as possible.



HONORED BY CJC

Honored for "extraordinary service to Canada and its Jewish community" at the Canadian Jewish Congress Plenary Assembly were Maxwell Cohen of Montreal and Judge Jacob Goldenberg of Saskatoon. Above, Cohen [left] receives Samuel Bronfman Medal from Sol Kanee; below, Bronfman Medal is presented to Goldenberg [right] by Sam Filer. [Howard Kay photo]

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Editorial

Prospect of peace near

For more than three decades one of the most cherished dicta has been that "Lebanon would be the second Arab country to sign a peace accord with Israel."

That historical prophecy appears to be coming into actualization with the signing last week of the Lebanese-Israeli pullout treaty.

The terms of the agreement, worked out in part through the indefatigable exertions of U.S. Secretary of State George Shultz, calls for the withdrawal of all foreign forces from Lebanon.

In order to assuage Israeli concerns about a PLO return to the southern parts of the country, the agreement also provides for small groups of Israeli troops to participate with Lebanese army units in monitoring exercises.

The Syrians, once referred to by President Nixon as "the crazies of the Middle East," are, predictably, heaping abuse at the accords and threatening to sabotage them. The rhetorics emanating from Damascus are replete with the well known Arab predilection for mubalagha, that is, inflated, hyperbolic speech.

It is a pity that Lebanon, once called the pearl of the Levant, took so many years to reach a peace arrangement with Israel. In a way, of course, a de facto peace existed between Israel and Lebanon until the early 1970s.

With the massacre of the Palestinians in Jordan, the PLO fled to Lebanon and there proceeded to set up a state-within-a-state.

That was when things really began to disintegrate. The PLO had the unwisdom to align itself with various Moslem factions in Lebanon because of a perceived community of interests.

The presence of the Palestinians in the country, often in heavily-armed groups, tended to exacerbate intra-community rivalries in a country that had for centuries been torn by civil strife.

It may not be correct to point the finger at the Palestinians as being responsible for the bloody outbreaks of violence in Lebanon from 1975 on, but there is no doubt that they were one of the most volatile catalytic agents in the unhealthy ethnic chemistry of that country.

What is interesting is that it was the rapaciousness of the PLO against Israel that was its final undoing. When Israel realized that the PLO had arrayed against it more heavy ordnance (howitzers, tanks, long range guns, missile launchers) than that in the possession of the British army, (according to David Kimche, an Israeli spokesman), she moved to neutralize the threat to her security.

The Israeli invasion has led to a virtual peace treaty with a second Arab country. This is an unexpected benefit resulting from Israel's efforts to assure its own security.

We hope that the other Arab belligerents come to see the advantages of peace.

Happy RCMP

You may not know it, but the RCMP is cheered by the prospect of peaceful relations between Israel and Lebanon.

Instability in Lebanon has created problems for the RCMP in its battle against drug trafficking. The breakdown of law and order has meant that Lebanon has become the principal source of hashish for the North American market. With turmoil as the norm, traffickers need not worry about police raids or customs officials.

The withdrawal pact may well deal a body blow to those who can't get high on peace.

Anti-semitism: a political tool?

The failure of a Jewish settlement

THE JEWISH WORLD

By SHELDON KIRSHNER

The Jewish Autonomous Region, set aside by the Soviet Union as a Jewish homeland nearly 50 years ago, has been reduced to a footnote in history.

Mikhail Kalinin, the Soviet president, predicted in the 1920s that it would develop into "the only bulwark of national Jewish socialist culture." He was wrong. The Jewish Autonomous Region, with its capital in Birobidzhan, has turned into a tattered dream.

No more than 30,000 Jews ever lived in this wild, remote area full of rivers and lakes and swamps and forests. The Jewish population today is estimated to be some 10,000. In all, 200,000 people live in the Jewish Autonomous Region, which covers 13,000 square miles.

Because settlers have been traditionally reluctant to make their homes there, the Soviet government has launched a campaign to populate it. And, ironically, the recruitment drive is centred in the city of Dushanbe — which is predominantly Moslem. Close to 40,000,000 of the Soviet Union's 265,000,000 people are Moslems, the majority of them living in Central Asia.

For a variety of reasons, the Soviet Union established the Jewish Autonomous Region.

• It sought to strengthen the security of its far east region at a time when Japan was rampaging through China. Fifty years later, the enemy in Soviet eyes is China, which has territorial claims in the border regions.

• In the 1930s, the Soviet Union wanted to improve its relations with the West and probably thought the Birobidzhan project could influence Jewish opinion.

• The Soviets may have figured that Birobidzhan could be an ideological alternative to Zionism — which is, and has been, officially reviled. Indeed, Jews from Palestine did settle in the Jewish Autonomous Region.

[New York Times map]

At its height of popularity, the Jewish Autononmous Region elicited wide interest among the Jews of the world, and Jewish organizations supporting its goals were set up in Canada, the U.S., Western Europe and South America. Its proponents, in the main, were Jews who believed in Jewish territorialism. Zionists opposed it with all their might.

During the early 1930s, Birobidzhan experienced something of a boom. Schools were created with Yiddish as the language of instruction, and street signs, rail station signs and postmarks appeared in both Yiddish and Russian. A Yiddish newspaper was published, a Jewish state theatre emerged and a regional library named after Shalom Aleichem was built.

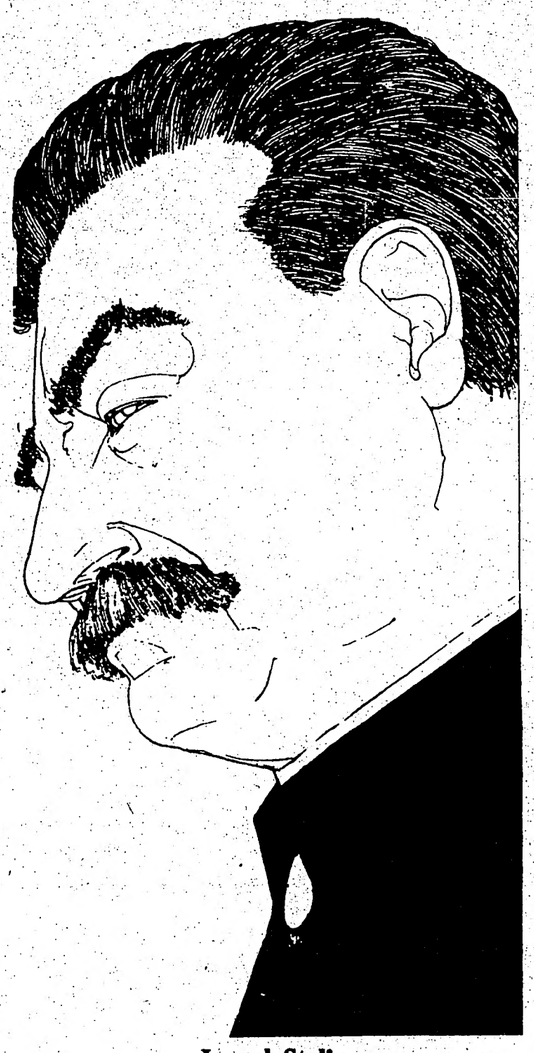
The Stalin purges of 1936-38 were a real setback for the Jewish Autonomous Region, since some of its leading personalities were denounced as nationalists and Trotskyites and executed.

Birobidzhan made a comeback during World War II, when news of the Holocaust reached Jewish ears. In the post-war period, the Soviet regime pushed the idea . . . but the enthusiasm was short-lived.

Toward the end of 1948, when its population was 30,000 Joseph Stalin unleashed an anti-Jewish campaign, the object of which was to suppress Jewish cultural activities. The results were catastrophic. The Jewish theatre was closed, teaching of Yiddish in local schools was discontinued and great numbers of Yiddish books were removed from the Shalom Aleichem Library.

Predictably enough, Jewish immigration to the Jewish Autonomous Region dried up, and Jewish farmers left the land.

As of a decade ago, the sole expression of Jewish culture was a 2-page Yiddish newspaper, Der Birobidzhaner Shtern, which was nearly devoid of Jewish content and appeared three times a week. Circulation was 1,000.



Joseph Stalin

There are reportedly Yiddish street signs in Birobidzhan today, and Shalom Aleichem St. is one of the main thoroughfares. But the Jewish bloom is off.

Nikita Khruschev, in a moment of candor probably best described the saga of Birobidzhan. The Soviet leader, in an interview with Le Figaro, said: "It must be admitted that if we strike a balance we would have to state that the Jewish settlement in Birobidzhan was a failure."

Contemporary Soviet leaders need not be so candid. The present wooing of Moslems to the Jewish Autonomous Region is commentary enough.

* * *

Michael Checinski, for 30 years a member of the Polish military, has written what amounts to an expose of Poland's Communist government.

In Poland: Communism, Nationalism, Anti-Semitism [Karz-Cohl, $22.95], Checinski charges that Poland's rulers, egged on by the Soviet Union, have practiced anti-semitism to achieve national ends.

Checinski, who emigrated from Poland in 1969, claims that the Soviet Union effectively masterminded the 1946 pogrom in Kielce as well as various anti-Jewish "outbursts" which occurred after World War II. These actions, he writes, "served as a pretext for tightening the Soviet grip on the Jewish Polish security apparatus by demonstrating that the Poles, even Communist Poles, were incapable of maintaining law and order on their own."

While the Poles condemned these crimes, Checinski argues, they benefited from anti-semitism. "They managed to put the blame for the pogrom on their political enemies both inside the country and in exile and to discredit all those opposing their Soviet-sponsored regime, presenting themselves in the West as defenders of the persecuted remnants of Polish Jewry."

The exodus of Jews in the aftermath of the war, he says, fitted in with Poland's policy of reconstructing its new frontier as a racially and ethnically homogenous state.

Jews who chose to remain in Poland, he maintains, were "tolerated" at the highest levels of the Communist Party, civil service, army and police, if only because of the relative scarcity of technically-trained and politically-reliable Polish manpower after 1945.

Yet, in "tolerating" Jews, Poland was anxious to make Jews "invisible," so as to be able to gain legitimacy as a "genuine" Polish government.

This was done through camouflage: Jews were asked to Polonize their names and not to admit to being Jewish. Some Jews, he claims, were disqualified because of their "obviously Semitic appearance."

As soon as Jews holding important posts could be replaced by "native" Poles, they were dismissed, the author says. Already by 1949, Stalin is said to have personally demanded that Jews be purged from the ruling apparatus.

Chechinski, who immigrated to Israel before going to the U.S., says that these dismissals were often executed by Jews. These Jews, he observes, "hoped that by purging their ranks of Jews they could reduce anti-semitic tensions and thereby safeguard their own positions."

This hope, he notes, was "clearly misguided."

Although the Polish constitution proclaimed equal rights for all Polish citizens, regardless of race or religion, anti-semtism was a factor in Polish life.

Jews, he theorizes, were viewed by both friends and foes as "one of the mainstays" of the Soviet-backed Communist government. This perception, whether true or false, further alienated the "great majority" of Poles from the state.

Despite apparent Jewish fealty to the regime, the Soviet Union recognized that anti-semitism was a valuable tool — a diversion to strengthen its hold over the country.

In the late 1960s, when the Soviets feared that Poland might deviate from the "true path" and become another Yugoslavia, they used certain Polish politicians, notably Mieczyslaw Moczar and his so-called police faction, to extinguish "the last vestiges of national independence."

Anti-semitism was the means by which the Russians reined Poland into line, he claims.

The 1968 anti-Jewish purge "ordered by Moscow" was carried out with particular zeal, Checinski says. Moczar's police faction was given virtual carte blanche after the party leader, Wladislaw Gomulka, delivered his "fifth column" speech.

The subsequent purge was so extensive that it resembled China's cultural revolution. Needless to say, the Russians were satisfied with the outcome, even if it signified the de facto end of Poland's Jewish community.

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Opinion

World libraries stock it

Encyclopedia Judaica has had widespread impact

By
DAVID GEFFEN

JERUSALEM [WZPS] —

"A decade has passed since the 16 volumes of the Encyclopedia Judaica appeared. In a world that has changed so dramatically and in Jerusalem that has so dramatically been a part of that change, it is more than fitting that this new volume reflect so much of that drama."

Teddy Kollek penned these sentiments in his foreword to the recently issued Decennial Book of the Encyclopedia Judaica covering the years 1972-1981. The encyclopedia, or the EJ as it is affectionately called, was issued initially in 1972 by the Keter Publishing House in Jerusalem and has become the most reliable, comprehensive and quoted source on every aspect of Judaism.

So widespread is its impact that even before peace negotiations were under way between Israel and Egypt, five sets of the EJ reached Egypt.

At the International Book Fair in Frankfurt in the mid-70s, Eliav Cohen, now the president of Keter, sold the sets to an Egyptian book dealer. Since the peace negotiations, many more sets have found their way, at times circuitously, into Arab countries.

In fact today, no matter what country one visits, one will find that every major academic library in the world has a copy of the EJ and its yearbooks issued during the last 10 years. Sets have been purchased by a large number of theological seminaries of various Christian denominations.

Public libraries in many of the world's major and minor cities have the EJ and its circulation literally circulates the globe in view of its reputation as an indispensable reference work on all aspects of Judaica.

One of the leading purchasers of the EJ is the Hebrew University in Jerusalem. At its various libraries, among them the Jewish National Library on the Givat Ram campus and the new library at Mt. Scopus, the books which wear out the fastest and have to be replaced most frequently are the 16 volumes of the EJ. The shelf life of the set is just under a year-and-a-half. The extremely high rate of use literally destroys the books: they actually are torn apart by students and others eager for information. This is one of the most prominent testaments to the worth of the EJ.

During the planning stages for the Museum of the Diaspora in Tel Aviv, contact was made with Keter to get permission to put the information in the EJ on to a computer. This arrangement was effected, and the data computerized. For the thousands of visitors to the museum, securing information at the computer terminals has become one of the highlights of their visit. In particular, individuals seek data on the communities from which their families derive.

These instant printouts have provided museum visitors with unexpected bonuses about their origins. All this information, which they can take home with them to the four corners of the earth, stems from the EJ. Since all this data is now stored in a computer bank, it is available at the touch of a button.

Because of the widespread dissemination of its information, the EJ generates a constant flow of letters from readers the world over. One enthusiastic EJ fan has a file of 73 such letters.

Publications, academic as well as popular, constantly write to Keter asking permission to quote from the EJ — clearly demonstrating the vitality of the Encyclopedia, which is indeed far more than a mere set of books. In the world of contemporary Jewish civilization, its educational value is immeasurable.

The new Decennial volume is unique in two specific aspects: it contains both the complete texts of all the speeches and treaties relating to the Egypt-Israel peace settlement and a diary of events covering 1972-1981, interspersed with pictures of the dramatic moments in that period. The pictorial documentation is from the photo archives assembeld by Keter for the EJ. The largest collection in the world of Judaica-related photographs, this archive contains tens of thousands of items systematically indexed.

The numerous illustrations which highlight the textual material in the Encyclopedia are outstanding.

The most beautiful are the full page reproductions of illuminated Hebrew manuscripts found in collections the world over. The second type of illustrations are the photographs of individuals, events, buildings, scenes and the like. Out of its archive numbering over 50,000 photographs, the best were chosen for use in the encyclopedia.

The third type of illustrations are reproductions of posters, advertisements, political cartoons and other fascinating items. These bring a sense of the dramatic to the encyclopedia and help to blend the ancient with the contemporary . . . especially since this present age is so highly visual.

Five hundred and ten pages in the new volume deal with recent and updated entries, including Jews in sport. As usual in terms of Jewish pride, the entry on Nobel Prize winners is the most dramatic.

In the initial EJ listing through 1970, 60 Jews had become Nobel laureates. Since then and including 1981, 29 more Jews have been recipients of the coveted award. This number is out of all proportion — actually 25 times as much — to the percentage of Jews in the world population.

In this last decade, for the first time, a Hebrew author, the late Shmuel Yosef Agnon, and a Yiddish author, Isaac Bashevis Singer, were awarded Nobel prizes.

The Judaica is without doubt one of the greatest Jewish educational and cultural achievements of our century. The publisher, Keter, invested untold resources — material, human, organizational, cultural and educational — into its publication. It deserves to be more widely used, for those who own it and enjoy it can taste the rich flavor of Jewish civilization in a form extraordinarily well suited to the times in which we live.

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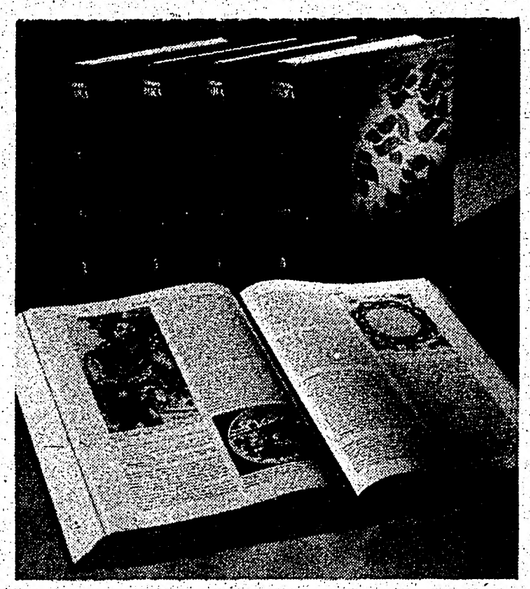

Encyclopedia Judaica is widely consulted.

Military encounters shape Arab mind, claims well known Israeli anthropologist

By
ARNOLD AGES

Raphael Patai, the first PhD graduate of the Hebrew University [1935] and the author of the widely acclaimed book, The Arab Mind, says there are some subtle changes occurring in the Arab world as a consequence of the frequent military encounters with Israel.

Patai, an anthropologist who has studied Mideastern culture, says a new form of sobriety, entirely uncharacteristic of the Arab mind, has come into play in recent years.

The Israeli-trained scholar, who now resides in the United States, makes this statement in a new edition of his book, The Arab Mind (Scribners). In the preface Patai cites the example of a statement made by the former Kuwaiti minister of finance Abdul Rahman al-Atiqi who said, in the wake of the Israeli invasion of Lebanon, that Arab failures are the result of "constant oppression" in the Arab countries.

Israeli victories, al-Atiqi said, were due to the fact that Israelis enjoy freedom of expression "to the extent of being able to criticize their own leader." Patai believes this is an important development because heretofore the Arabs have explained Israeli successes on the basis of superior training, resources and technology.

The inference in al-Atiqi's comment is clear: the introduction of democratic principles is now being advocated by people for whom these concepts are totally foreign.

In his survey of the events which have occurred in the Arab world since the first edition of his book in 1973, Patai notes that the euphoria which the Arabs experienced in the wake of their partial victory in the Yom Kippur War has all but dissipated. Dreams of conquest, the restoration of Arab dignity, Arab unity — all these have disappeared as well.

Patai's reading of the Arab press leads him to believe, however, that Arab intellectuals are becoming far more sober and realistic in their criticism of traditional Arab patterns of rigidity, inflexibility and of hyperbolic expression.

Progress in this sector has been hampered, however, by the economic power which the Arabs obtained in the oil market after 1973. The transfer of vast sums of money to the oil-rich states gave these countries the illusion of a return to the kind of cultural and political hegemony which the Arabs enjoyed during their heyday in pre-medieval Europe.

"What it has done to Arab pride cannot be underestimated," says Patai. "Yet at the same time the financial power which the Arabs have acquired is frightening, because the responsible attitude, which alone can make such power beneficial, could not be acquired as rapidly as the wealth itself."

On the plus side of the ledger Patai suggests that the Arab world, so long as resentful of the technological advances of the West, has finally come to an accommodation with it. This has been done in part through the purchase of Western technology and expertise and it remains for the Arab world to integrate these advances within the "context of Arab culture."

Patai is also impressed with the strides that have been made by women in certain Arab countries. While the concept of women's liberation, in the Western sense of the word, is unknown in Arab countries, there has been a rapid advance in the last ten years in according women basic political rights.

One of the ways in which Patai has monitored this change is through the scholarly studies of the question published by Arab scholars, and the literature seems to be growing. Arab women, especially, are becoming more vociferous in denouncing the inequities they face in a male-dominated Arab culture.

In one area Raphael Patai finds little improvement in the situation of the Arabs — "conflict proneness." Since the early 70s the Arab countries have been involved in 11 different armed conflicts involving Jordan, Syria, Iraq, South Yemen, Oman, Algeria, Libya, Morocco, Egypt, Lebanon, Chad and Iran. Patai traces the origins of these conflicts to the obsessive pursuit among the Arabs of the elusive "unity" — the mystical oneness to which the Arabs aspire but which is inevitably beyond their reach.

Patai feels that the Arabs will be able to cope with modernity successfully when they rid themselves of their obsession and hatred of Zionism and can overcome their conflict proneness, "and can devote their best talents not to fighting windmills, but to constructing the new Arab man."

According to Patai the Arabs now have a better chance to achieve this than any time in the recent past because they have become aware of the fact that they are a people "who counts in the world."

Position of Sinai Bedouins has deteriorated since 1982

By
NECHEMIA MEYERS

JERUSALEM —

My friend Chava was brokenhearted when she returned from Sinai last week.

During the period that Israel controlled the Sinai Peninsula, Chava, a warmhearted and rather impulsive young sabra, had fallen in love with the Bedouin way of life. She learned the rudiments of Bedouin Arabic and actually lived with a Bedouin tribe in the deserts and mountains of Sinai for some months.

However, when the peninusla was returned to Egypt last year, Chava, like all other Israelis, was forced to abandon her beautiful Sinai landscape and return to the drab concrete canyons of Tel Aviv. At the same time, she promised her Bedouin friends she would be back for a visit as soon as possible.

Personal problems intervened, and only this month did she return to her old haunts and, in doing so, suffer a series of shocks.

Chava saw that the Bedouin who had prospered under Israeli rule were now suffering under the Egyptians. This was primarily the result of the fact that tourists — tens of thousands of whom would flock to Sinai each month before the area changed hands — have virtually disappeared, and this has deprived numerous Bedoun taxi drivers, waiters and guides of their jobs. And even where there are a few positions still open, as at the old Israeli hotel in Sharm el Sheikh, Bedouin personnel have been replaced by workers brought in from Cairo.

Medical care has also deteriorated. While Israeli doctors, aided by Israeli-trained paramedics from the Bedouin tribes, and established clinics along the Sinai coast and also visited inland tribal areas on a regular basis, now there is no organized system of health care. Even worse, the Bedouin are not allowed to go for emergency treatment to the Josephtal Hospital in Eilat, and lack access to any other hospital. So when a little Bedouin girl was badly burned in the course of Chava's visit, the child remained untreated and almost died.

The traditional Bedouin diet, based on lamb, rice and flat bread, returned with the Egyptians. Milk products that had flowed in from the Israeli kibbutz of Yotvata, just north of Eilat, are no longer available, nor are the formerly plentiful fruits, vegetables and canned goods (except for canned sardines which, for some reason, are still to be found on Sinai shelves).

Far more disturbing than anything else is the attitude of Egyptian officials who, unlike Chava and her friends, look upon the Bedouin with disdain. Indeed, they tend to treat them like "natives" who have become too "uppity" because of Israeli influence and now must be put in their place. For instance, as Chava saw, the appearance of an Egyptian official on the horizon will prompt the Bedouin to hide their Eilat-purchased jeans and don the traditional flowing galabiya.

Disdain for the Bedouin exists even in Egyptian academic circles, for a recent Cairo University study of the Sinai Peninsula clearly differentiates between Bedouin land and "civilized land."

The world became aware of Bedouin discontent when Sinai sheikhs took the unprecedented step of heckling Egyptian president Hosni Mubarak during his visit to El Arish in northern Sinai last month. But, as Chava is quick to testify, this incident was only the tip of the iceberg; antagonism towards the Egyptians runs far deeper than any outsider could imagine. In fact, the Bedouin regret the Camp David agreement even more than do the Jews who were forced by it to abandon their thriving farms in the Yamit area.

To be sure, the Bedouin are Moslems, but this doesn't make any difference. As one sheikh explained to Chava: "We don't like the Israeli's religion, yet we like the Israelis. And while we like the Egyptian's religion, we don't like the Egyptians."

World-National

LETTERS TO THE EDITOR

Letters are welcome if they are in English, brief [no more than 250 words], typewritten [double spaced, please], free of libel, and of interest to our reading public. We reserve the right to edit letters.

* * *

He's shocked, too

Re Yoel Isenberg's May 12 letter, in which he was "shocked and stunned" to read of the forthcoming visit of Ariel Sharon:

I was also shocked and stunned to note Yoel Isenberg's negativism toward the forthcoming visit of Ariel Sharon. The Friends of Shaare Zedek are to be congratulated on inviting him to speak.

I would remind Yoel Isenberg that General Sharon has a record of unsurpassed courage, not only in politics but in the battlefield; he also remains a much respected member in the government of Israel.

As chairman of the adult education committee of Shaarei Tefillah Synagogue, which has invited him to visit Toronto, we can guarantee that Mr. Sharon will receive a reception both warm and genuine, commensurate with his contribution to the State of Israel and the Diaspora.

Monty Robins
Toronto

* * *

He's happy, enthused

Re Rabbi Ronald Aigen's May 12 letter, stating he was "shocked and outraged" about Ariel Sharon's invitation to speak in Montreal:

I am happy and enthused that the Canadian Shaare Zedek Hospital foundation had the inspiration to invite Sharon to be special guest speaker.

Rabbi Aigen considers Sharon's rejection of the recommendations of the Kahan Commission to continue "to bring shame and anguish upon the Jewish people."

What is the source of this anxiety that is causing us so much "torment?"

If these feelings stem from world disapproval, it is time that Rabbi Aigen realizes we have to consider our own interests and not what society in general may expect of us, especially when that society employs a standard of hypocrisy in its dealings with us.

In contribution to Rabbi Aigen's ideas, Sharon's actions have been in harmony with Jewish tradition.

The prophet Micah, quoted by Rabbi Aigen, in talking about the method of overthrowing our enemies, takes an approach that Sharon has followed. He states (Ch. 4 v. 13): "Arise and thresh, O daughter of Zion; For I will make thy horns iron . . . And thou shalt beat in pieces many peoples."

In fact, Sharon's resolution of the problem is in line with the verse, "Do not stand idly by the blood of your neighbor," quoted by Rabbi Aigen.

On this verse, the Talmud (Sanhedrin 73b) uses it as authority for the right to kill a pursuer who intends to murder an individual he is chasing.

The war in Lebanon, involving pre-emptive action against the murderous pursuers of our people, certainly falls within the scope of cases envisaged by the Talmud in Sanhedrin.

Asher Breatross
Toronto

* * *

Unionist's view

I just finished reading a May 5 report in your paper dealing with Chaim Forer, a member of the Ontario Public Service Employees' Union, who took his case to a hearing of the Ontario Public Service Labor Relations Tribunal.

He objects to having to pay dues to his union, since part of his dues goes to the Ontario Federation of Labor in the form of per capita tax.

He based his case on the fact that the OFL adopted a resolution at its November convention, calling for the recognition of the PLO. He considers that an infringement of his religious beliefs.

While it is true that the Federation passed such a resolution, the same resolution includes a resolve calling for the security of the State of Israel. Cliff Pilkey, president of the Federation, went on to explain that one is inoperative without the other.

As a result of the decision of the tribunal, Forer is now exempt from paying union dues.

As for his union dues, it should be of interest to point out that of the $300 per year that he pays, 25 cents a month or $3 a year, goes to the Ontario Federation of Labor in per capita.

Another 37 cents a month, or $4.44 per year, goes to the Canadian Labor Congress. The balance remains with his union.

In return for the balance, Forer has job security, wages and fringe benefits that he would never have been able to get without his union.

Of course, Forer maintains that his decision to opt out from paying union dues is a matter of principle, based on his religious beliefs. However, his principles and religious beliefs do not stop him from accepting these very benefits. Apparently he is not troubled by such double standards.

Your reporter goes on to quote Forer [in referring to the PLO], that he considers it "an infringement of my religious beliefs and freedom to have to support an organization of anti-semitic thugs who are enemies of the Jewish people."

As a Jew and as vice-president of the Ontario Federation of Labor, I feel it incumbent upon me to point out that the OFL, through the Trade Union Council for Histadrut, under the chairmanship of Cliff Pilkey, has raised thousands of dollars for trade schools, hospitals and other causes in the State of Israel. This same Federation has been a prime mover, together with the Canadian Jewish Congress, in the enactment of the Ontario Human Rights Code.

As for the CLC, it has been one of the staunchest supporters of the State of Israel, whether it was in representations to the Canadian government or international bodies, such as the International Labor Office, where Kalman Kaplansky, the Canadian labor representative, mobilized the labor forces to beat back the attacks of those who wished to oust the Israeli delegation from that body.

These are the same organizations, which together with the Jewish Labor Committee and the Jewish Immigrant Aid Services, were responsible for bringing into Canada hundreds of Jewish immigrants, when the gates of hell — Maidenach, Auschwitz, Treblinka, Belsen and others — were finally opened up.

May I further point out that, at the last convention of the CLC, the presidents of the Israeli and Egyptian trade unions joined hands in a pledge to fight for peace in the Middle East.

Al Hershkovitz
Toronto

* * *

Forer's view

Thank you for publicizing my recent labor dispute, and the subsequent decision, in which I was freed from my obligation to pay dues to the union because of its support of the PLO.

As a result of the publicity, several others are filing grievances against their respective unions.

We hope this will lead to an eventual repeal of the "resolution" and, therefore, we urge others, members of unions affiliated with the OFL to do the same.

I believe that a principle necessary for Jewish survival is being demonstrated here — namely, Jewish self-respect. Without it, we fail to stand up for our rights and to voice objections to anti-semitic trends, movements, resolutions.

Our identities as Jews then become muddled and weak, and we encourage not only our external enemies, but also the inner enemy of assimilation.

With it, we merit and earn respect from our neighbors and we safeguard our security as a nation.

Chaim Forer
Thornhill, Ont.

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DIARY ...of a People

By DAVID BIRKAN

On May 30, 1972, three Japanese Red Army terrorists opened fire in crowded Ben-Gurion International Airport in Lod, killing 24 and wounding 78. It was the bloodiest assault in a prolonged Arab campaign against Israel's most prominent link to the rest of the world.

On July 23, 1968, three terrorists, who had booked as an Indian priest and two Iranian colleagues, hijacked an El Al Rome-Lod flight, to Algeria. With the latter's support, Israeli passengers were held in the plane for 40 days. They were finally released in exchange for 15 convicted terrorists from Israeli jails.

Claiming responsibility was the Popular Front for the Liberation of Palestine, a newly invigorated PLO associate led from Beirut by ex-dentist George Habash.

PFLP terrorists attacked an El Al 707 on the tarmac at Athens airport on Dec. 26, 1968, screaming: "We want to kill Jews." One passenger was killed and two stewardesses wounded.

In February, 1969, four gunmen attacked an El Al airliner at Kloten airport in Zurich. They were stopped by a young Israeli guard, who shot one dead.

In August, 1969, a self-proclaimed Che Guevara unit hijacked a Lod-bound TWA flight to Syria. Israel exchanged two Syrian pilots for two Israeli passengers.

Bombings of El Al offices and ground facilities and of Israeli embassies continued throughout 1969 and 1970. Swiss and Austrian airliners were downed by bombs in the Israel-bound mail they were carrying.

On July 22, 1970, the PFLP hijacked an Olympic Airlines flight with 55 passengers on board. For their release, Greece handed over terrorists arrested in previous hijack attempts.

The illusion that all this was strictly between the Arabs and the Israelis was shattered for the world on Sept. 6, 1970. Almost simultaneously, the PFLP hijacked three different airlines: a TWA 707 bound from Frankfurt to New York, with 145 passengers plus crew; a Swissair DC-8 with 143 passengers; and a Pan American 747 from Amsterdam to New York, with 158 passengers.

An attempt to add an El Al Amsterdam-Lod flight to the roster was foiled by an Israeli security guard and an American passenger, who overpowered one of the hijackers. A grenade thrown by the latter failed to explode.

Two of the three planes and their passengers were taken to Dawson's Field, a remote landing field in Jordan built by the British in 1949. The third was blown up in Beirut. A fourth plane, a British VC-10 from Bombay to London, was also taken to Jordan.

In response, Israel arrested 450 prominent West Bank Palestinians, including doctors, lawyers and teachers, for suspected PFLP sympathies — hostage for hostage.

The PFLP backed off . . . but not before blowing up the three planes. On Sept. 15, Jordan's King Hussein destroyed the Palestinian camps in his country.

In 1971, the PLO reorganized its own murder squad under Abu Iyad to compete with the PFLP. Black September could strike and still be kept at arm's length for the sake of public opinion. Its first action was the shooting in Cairo of Jordanian prime minister Wasfi Tal.

On May 8, 1972, a Black September squad hijacked a Sabena 707 right to Lod, and demanded the release of 100 jailed terrorists. While Israel's vow against such blackmail again was well known, the safety of foreign nationals was a new consideration. Prolonged negotiations ensued. Finally, Israeli paratroopers disguised as mechanics stormed the emergency doors and overpowered the hijackers.

The May 30 massacre at Lod was hailed by the PFLP as "Palestine's revenge."

Despite all, El Al's 1967-68 gross of $52 million was nearly tripled in 72-73, when the airline acquired the highest load factor of any on the North Atlantic route.

Bomb threat galvanized his actions

Silverberg gives up law for CJC

By FRANK RASKY

VANCOUVER — "If your husband doesn't stop his campaign protesting the Arab oil boycott against Israel, we'll send a PLO bomber around to wipe you out."

That telephone threat to his wife induced Mark Silverberg to give up his Edmonton criminal law practice and become a full-time activist on behalf of the Canadian Jewish Congress.

The 35-year-old civil libertarian has since moved to Vancouver as the CJC's executive director here. And thanks to his dynamic leadership, Greater Vancouver's Jewish community (about 21,000 people and seven synagogues) seems to have been revitalized.

"This will be Canada's beacon Jewish community over the next decade," he predicts confidently.

"Over the past 10 years, young professionals have been moving here from Montreal, Winnipeg, Toronto, Calgary and Edmonton and virtually doubled the Jewish community.

"They've got fresh ideas. They're eager to participate in the community's Jewish affairs. All they need is a catalyst to encourage them."

As an example, he cites what happened recently when he sent a letter to about 200 local Jewish lawyers inviting them to participate in free legal aid services to the Jewish poor and indigent.

Of the 55 who have replied so far, he said, 90% answered that they were just waiting for somebody to help organize and channel their expertise on behalf of such a worthy cause. Many have volunteered to help Jewish family and social service agencies.

He says he has 22 projects in the works.

One of the most successful has been the CJC parliamentary affairs committee he organized. More than 50 lobbyists, both Jewish and non-Jewish, met with MPs in key federal ridings throughout the province to present briefs dealing with controversial social matters of mutual concern.

Some of the points they raised:

- The need to put teeth in anti-hate literature laws.
- Disturbing trends in the Arab boycott of Israel as they affect Canadians.
- The prosecution of wartime mass murderers living in Canada.
- A Lebanon fact sheet outlining media distortions during coverage of the recent Middle East conflict.
- Canada's questionable voting record on several issues at the United Nations.

"The project was so successful, we've initiated a similar lobbying program in provincial ridings," he says. "The B.C. Human rights Code, for instance, needs reform."

Another successful project was a recent noontime rally of more than 600 representatives of Christian and Jewish groups demonstrating at Robson Square against Soviet maltreatment of imprisoned Refusenik Anatoly Scharansky.

While hundreds of balloons were released, symbolizing the striving of the human spirit for liberty, Vancouver Mayor Michael Harcourt told the gathering they had articulated eloquently Scharansky's message that "freedoms are fragile and need constant nourishing."

Silverberg, a Winnipeg-born lawyer who moved to Vancouver six months ago from Edmonton, says the threats by the Alberta supporters of an Arab oil boycott made him aware of the need to fight for civil rights.

"The RCMP urged me to switch to an unlisted phone number and put a tape on the hood of my car to avoid being bombed," he says. "I told them I refused to be intimidated. And I refused to live like that."

The bearded activist says that he, his wife and two children like the excitement of living in Canada's Sun Belt.

"I may sound over-idealistic, but many of us who have moved here bring a cargo of worthy dreams when we fly over the mountains," he said. "I like to believe we in the Jewish community here are doing something to make those dreams come true."

Patinkin new president

JERUSALEM [JTA] — Prof. Dan Patinkin, one of Israel's top economists, has been elected president of Hebrew University.

He succeeds Avraham Harman, who served in that post since 1968.

Patinkin, 61, served as rector of the university since last October. He will now hold both titles. Harman will now serve as chancellor of the university.

Patinkin was born in Chicago and has been a member of the Hebrew University faculty since 1949. From 1956 to 1973 he was also director of research at the Maurice Falk Institute for Economic Research in Israel.

Writers' meeting

PETERBOROUGH, Ont. Four Canadian Jewish authors were appointed to committees at the 10th annual general meeting of the Writers' Union of Canada held here recently at Trent University.

Erna Paris, author of The Jews of Canada, and Frank Rasky, author of The Taming Of The Canadian West, both of Toronto, were named part of a task force to explore problems arising from censorship and pornography in Canada.

Rasky, a writer for The CJN, was also appointed a member of the union's rights and freedom committee.

Helen Levi of Souris, Man., author of Honour Your Partner, was appointed to the union's book and periodical committee.

Vancouver novelist Irene Robinson was chosen to serve as floating representative of the national executive committee.

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World-National

No Jews left in Nasielsk...

After 44 years, Faiga returns to Polish home town

By
SHELDON KIRSHNER

NASIELSK, Poland — Faiga Tick traveled thousands of miles to revisit this somnolent town 60 kilometres northwest of Warsaw. It was a homecoming she had dreamed of for years.

She was last here 44 years ago, when Nasielsk's population of 6,000 was half Jewish. There is not a single Jew left in Nasielsk.

Faiga, a Toronto resident, lost virtually her whole family in the Holocaust: her parents and her two brothers and their children. A sister, who immigrated to Palestine in the 1930s, survived.

Faiga came out of the Holocaust alive because she and her husband, Szmuel, fled to Russia. "No one seriously thought the Germans would murder Jews," she said. "German soldiers were in our area in World War I and they behaved well."

* * *

A 1948 immigrant to Canada, Faiga returned to Nasielsk one fine recent Sunday morning. I accompanied her.

Nasielsk is a forgettable place, but it is set amid lush meadows, tilled vegetable fields and dark pine forests. Who could have imagined that genocide would be carried out in these idyllic surroundings?

Faiga was a little nervous as we approached Nasielsk. She had heard stories, perhaps apocryphal ones, that Jews had not been made to feel welcome after the war.

She barely recognized it. It used to be bigger. Or so she recalls. And there were no cars in those days. Now there were a few.

A rough-hewn peasant woman gave her directions to the Jewish cemetery. We came to a fairly secluded stone cottage shaded by mature trees. An old woman was busy in the garden. The woman, clad in a green skirt, blue jersey, white stockings and slippers, said the cemetery was adjacent her house.

We looked at a birch grove. Where was the cemetery? Right there, said the woman, whose name was Janina Slaska.

Plucking up courage, Faiga asked Janina if she had known her mother, Hendel, the grocer. She nodded. Faiga seemed transfixed. Faiga, squeezing her arm, said she was Hendel's daughter. Then she cried, wiping away the tears.

Janina's face was passive.

Recovering her composure, Faiga walked toward the birch grove, the centre of which was slashed by a footpath. The Nazis, she knew, had plundered it. We found no traces of a cemetery. It was a beautiful, spring-like day and the birds overhead were twittering.

Faiga told me Janina had given her shocking news.

After the war, Janina had planted vegetables on the land where the cemetery was. She stopped the practice after neighbors disapproved. Trees were planted on the grounds.

Now Faiga began to look for her childhood friend, Helena Kwiatkowski. A passerby knew where she lived. Helena lived in squalor in a dingy second-floor apartment on Ul. Warszwaska, Nasielsk's main street.

When Faiga identified herself, Helena banged the table in surprise.

Helena told Faiga her brother Zygfryd was alive. Faiga had known Zygfryd well.

Zygfryd lived on a farm three kilometres away. On the way, we passed the town square where the Jews of Nasielsk had been rounded up by the Germans for deportation. The synagogue, now gone, had stood in a corner of the square.

Zygfryd's simple house was flanked by several greenhouses. Inside were tomatoes and cucumbers. In the yard, chickens rooted around. Beyond was an orchard, tilled black fields and a pine forest.

Helena introduced us to Zygfryd's wife, a woman who had an ample figure, and their children and grandchildren. They made us feel at home.

Zygfryd, who had been sleeping, soon emerged, a flicker of a smile on his deeply lined face. He shook Faiga's hand politely but stiffly. He wore gray pants held up by suspenders, and a brown shirt.

"He used to be slim and handsome," Faiga said of him.

Zygfryd's wife placed a starched white linen cloth on the table. After bringing steaming tea, plates of home-cured ham, bread and butter, she asked us to sit down.

Faiga did not eat the ham. She said she was not a meat eater. They boiled an egg for her.

For the next 45 minutes, Faiga and Zygfryd talked. They did not reminisce. The past was too bitter. Zygfryd said he had personally seen Germans shooting Jews. He told of how a Pole had betrayed a Jew in hiding and how this Jew had slashed his wrists because he did not want to fall into the Germans' hands.

Zygfryd always prefaced his remarks with "kochana," a Polish term of endearment.

It was time to leave. At my urging, Faiga asked Zygfyrd what fate had befallen the synagogue. After the war, he said, a Jew had sold it, or what was left of it, and townspeople had bought the bricks.

Why, he added, his own house was made of those bricks!

Faiga seemed shocked . . . I certainly was.

Faiga was not too surprised by this act of insensitivity. The Poles of Nasielsk had not, in the main, collaborated with the Germans. But neither had they helped their Jewish neighbors. Faiga's mother had brought her brother's child to Helena's and Zygfryd's parents in 1940 for safekeeping. They couldn't take the child. A Pole who was caught assisting a Jew was shot by the Germans.

Back in Nasielsk, Faiga reached out to the past once more. She found her parents' old house. It was occupied by an elderly couple. As a child, she had imagined it was much bigger. In fact, it was beggarly.

In truth, Faiga had mixed feelings about having come to Nasielsk.

"I had a dream I would meet one of my brother's children," she said. "I'm a hopeless romantic.

Presumably, they were murdered by the Nazis.

Although she was glad to have met Helena and Zygfryd, she explained, they had not told her anything new about her family's last days. "My husband said I shouldn't go. He was sure I wouldn't find anything. He's a practical man."

But, she said, it was worth the drive.

"From now on, I won't dream about my brother's children. It had been on my mind for years."

With sorrow in her voice, she said, "Now I can get on with my life."

Faiga Tick with Sheldon Kirshner in Nasielsk

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Dr. Phil Gold, physician-in-chief of Montreal General Hospital and internationally renowned cancer researcher, made that declaration at a luncheon held here recently at the Weizmann Institute of Science.

The luncheon honored his medical achievements and heralded the Dr. Phil Gold Career Development Chair in Cancer Research.

During the ceremonies, I. C. Pollack, vice-president of the Canadian Society for the Institute, presented Michael Sela, president of the institute, with a scroll. It listed the honor roll of founders of the chair, and the document will become part of the institute's permanent archives.

Decline in immigration expected to continue: JIAS

By
SHERYL HALPERN

MONTREAL —

Jewish immigration to Canada was down last year, and a further reduction is forecast for this year, according to annual reports released recently by the Jewish Immigrant Aid Service at back-to-back meetings held by the Montreal and national organizations.

In 1982, the Montreal office processed 507 applications for immigration to Canada from 25 countries and received 186 applications for use of its resettlement services. In contrast, reported outgoing president George Hegedus, the 1981 figures were, respectively, 823 and 202.

Montreal treasurer Barry Shapiro said the figures reflected "diminishing financial resources, not need." In 1982, he said, $467,000 had been disbursed to immigrants for food, rent, clothing and furniture. Though only $310,000 had been disbursed in 1981, he blamed escalating rents and food costs for the increase in 1982.

Resources down, not need

At the national meeting, the Canada-wide decline in Jewish immigration was attributed to a reduction in Eastern European quotas and the near-cutoff of Soviet Jewish immigration [down 72% from already-low 1981 levels].

National president Joseph Casse said there was "no more difficult rescue problem" than the plight of the Falasha Jews. He said only 2,300 of them have been allowed to emigrate from Ethiopia to Israel since 1979.

The economic recession, which caused Canada to revise its immigration quotas downward, from 144,000 to 110,000 for 1983, also affected the national JIAS. It reported a "decline in relief expenditures" from $1,620,000 to $1,351,000 in 1982. These were accompanied by staff cuts and further cuts are planned for this year.

Gaetan Lussier, deputy federal minister of employment and immigration, told the Montreal meeting that Canadian immigration resources are strained.

"Canada is seen as the country of first asylum by many . . . 350 claims are not filed each month," said Lussier. "We have a backlog." He added that a pilot project to streamline claim procedures is under way.

The proceedings included testimonials to Joseph Kage, retiring election vice-president of the national JIAS, and the election of Catherine Shiff as the first female president of the Montreal organization.

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World-National

No turning back, Lebanon's president reports

[Cont'd. from page 1]

ganda war. The Syrians closed the Beirut-Damascus highway, but quickly reopened it. They may announce tougher measures this week.

The U.S. is working in tandem with Lebanon. President Ronald Reagan said the U.S. would stand by Lebanon and, in an effort to exert pressure on Syria, declared: "I can't believe that the Syrians want to find themselves alone, separated from all their Arab allies."

Syria remained adamant in its refusal to consider the merits of the agreement. The Syrians asserted they would not receive special U.S. envoy Philip Habib because "we have nothing to discuss with him and because he is one of the most hostile American diplomats to the Arabs and their causes."

In a stinging rebuff to the accord, Syria warned it would never leave Lebanon as long as Amin Gemayel was president.

No Syrian posturing could prevent the signing of the Israeli-Lebanese pact. In ceremonies held in Khalde — the scene of tank battles between Israel and Syria in last summer's war — and in Kiryat Shemona — the target of PLO attacks over the years — the representatives of Israel, Lebanon and the U.S. affixed their signatures to the virtual peace treaty.

The U.S. was represented by Morris Draper, Habib's deputy; Lebanon by Antoine Fattal, a retired diplomat; Israel by David Kimche, director-general of the foreign ministry.

Kimche called the accord "a new chapter in our history," but Israel's Labor Party didn't agree. Neither did other Israelis.

The Knesset approved the agreement by a wide margin, but Labor MKs abstained. Shimon Peres, the opposition leader, charged that Israel was less secure and in a worse political position now than when the war began 11 months ago. He minimized the clause in the accord ending Lebanon's state of war with Israel, saying Lebanon and Israel had not really been enemies all these decades.

Peres, like Ariel Sharon, the ex-defence minister, contended that the present security arrangements are worse than before the war. He said that Lebanon, because of its weakness, cannot control the activities of the PLO — which was torn by a brief mutiny in the Bekaa Valley.

Yitzhak Modai, the energy minister, had misgivings, too. He said he would not have supported the extension of the war beyond the 40-kilometre mark had he known then how little Israel would achieve politically almost one year later.

Labor takes lead in opinion poll; finance minister's popularity falls

JERUSALEM [JTA] — For the first time since the June 1981 election, a leading public opinion poll gives the Labor Alignment a lead over the ruling Likud coalition.

According to a poll by Pori, published in Haaretz, 41.4% of those polled favored Labor, while 37.3% favored Likud. The poll was taken during the second half of April and covered 1,200 people nationwide.

Compared to a Pori poll a month earlier, Labor leaped ahead by seven percentage points; Likud remained almost static. All the smaller parties showed losses.

Compared to the 1981 election results, Likud did not show any gain, while Labor increased its lead by 4½ percentage points.

Rafael Gil, director of Pori, attributed the change to widespread concern over the economic situation and over the ongoing military involvement in Lebanon.

In a related development, Finance Minister Yoram Aridor's standing with Israelis reached a new low, according to a public opinion poll published in Haaretz.

The poll showed Defence Minister Moshe Arens to be the cabinet's new rising star while the popularity of Premier Begin slipped, but only slightly.

Aridor, who is apparently held responsible for the soaring inflation rate and reduced cost-of-living allowances, won approval from only 25.8% of the 1,200 persons polled compared to 42.2% in April 1982 and 33.4% when he took office in April 1981.

In the latest poll, 44.7% of the respondents expressed dissatisfaction with his performance.

Arens, Israel's former ambassador to Washington, was the subject of a national poll for the first time since he became defence minister last January, replacing Ariel Sharon. The results showed that he has the support of 48.5% of the public. Only 5.7% expressed dissatisfaction and 37.1% was undecided.

Jack Chisvin

Chisvin to be honored

TORONTO —

Jack Chisvin, an active member of the Toronto Jewish community and prominent engineer, will be awarded an honorary fellowship by the Technion-Israel Institute of Technology on June 19.

He will receive the award in Israel during the university's annual meeting of its international board of governors.

Born in Rudna, Russia, the 56-year-old engineer emigrated to Winnipeg at an early age. Later he moved to Toronto where he became a founding partner of the ECE Group of Consulting Engineers, one of Canada's leading consulting firms in the field of mechanical and electrical engineering, energy and the environment.

He has been editor of the Canadian Consulting Engineer Magazine since 1979 and has served as board member of the Technion-Israel Institute, a director of the Canada-Israel Chamber of Commerce, executive member of the Canadian Jewish Congress, and a director of United Jewish Appeal of Metropolitan Toronto.

Married for more than 30 years to Phyllis (nee Cohen), he is the father of three children, Karen, Howard and Sandi.

MP addresses anti-Israel Arab meet

MONTREAL —

MP Claude Andre Lachance (Lib.-Rosemont) spoke at a recent meeting of the Quebec Chapter of the Association of Arab-American University Graduates on "The Need for a Balanced Canadian Policy Towards the Palestinians."

The all-day conference on the theme "The Aftermath of Beirut 1982," was held at the Mount-Royal Hotel. The Association of Arab-American University Graduates is the organization which held a conference at the Sheraton Centre last October, whose speakers included federal fisheries minsiter Pierre de Bane and Quebec intergovernmental affairs minister Jacques Yvan Morin.

Other speakers were Yassar Askari, director of the League of Arab States in Ottawa; Profs. Michael Mandel of York University, Tom Naylor and Paul Noble of McGill University, George Bisharat of Harvard University and Norton Mezvinsky of Connecticut State University. St. Denis MP Marcel Prud'homme also made an impromptu speech.

Topics discussed included the need for an international inquiry into "Israel war crimes," the effect of Sabra and Shatila on Israeli and American Jews, and the "myth" of the Kahan Commission report.

Plans were laid for a candlelight demonstration June 1 against former Israeli defence minister Ariel Sharon from Dominion Square to the Ritz Carlton Hotel where Sharon is scheduled to speak.

MacGuigan signs extradition papers

TORONTO —

Justice Minister Mark MacGuigan last week signed extradition papers of alleged Nazi war criminal Helmut Albert Rauca so that he may be deported to West Germany.

Citing "security reasons," MacGuigan refused to confirm when Rauca would be sent out of Canada. He said he knows of no reason why the 74-year-old man would not get a fair trial in West Germany.

Rauca emigrated to Canada in 1950 and became a Canadian citizen six years later.

He is wanted in West Germany on charges of murdering 11,584 Lithuanian Jews during World War II. If convicted he faces life imprisonment.

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Some better, more exciting but...

Plenary Assembly opened new doors to the world

By
J. B. SALSBERG

I have attended many plenary assemblies (national conventions) of the Canadian Jewish Congress. Some were better than others. Some, in response to local or overseas developments, were more exciting than others. The views of the major, the traditional components of Congress could be anticipated.

J. B. Salsberg

But in practically all past instances Congress was concerned with, what people used to call, **purely Jewish issues,** such as: combatting anti-semitism here and abroad; fighting for Jewish rights; financial and political support to Jewish communities under attack; support to Jewish national aspirations; war unto death against Nazism; and domestic causes such as open doors to our persecuted kin, educational and cultural undertakings, etc.

In short, in the past the focus of Congress assemblies was primarily of an internal, a parochial character. As an illustration I want to recall the time (about eight years ago) when delegates at a Plenary threatened to walk out of the assembly and form an opposition Congress if the delegates adopted a proposed resolution to protest an impending nuclear test in the Pacific, not far from Alaska and our own Yukon Territories.

Looked at from the static past, one cannot fail but be profoundly impressed with the current broadening of the horizons of Congress, with the opening of its windows to the world and with its acceptance of a new role as a participant, a partner, with those non-Jewish forces who aim at the same democratic, forward looking goals we share.

The 20th Plenary also demonstrated dramatically the emergence of a more youthful and a predominantly native-born leadership that is taking over the helm of our "ship of state." Furthermore, this innovation revealed the dazzling increase of our womenfolk at every level of Congress operations. The same should be happily noted with regards to our youthful activists. They are, regrettably, still too few in number but the younger delegates showed a high degree of maturity and dedication.

In fairness it must be acknowledged that Irwin Cotler's untiring emphasis, during his three years of presidency of Congress, of the importance of our participation in the broader battles for social, civic and human rights, contributed greatly to the thinking and outlook of vital sections of our community. More and more of our people became imbued with the idea that we, as a national entity, do not live in isolation of the world around us; that Israel and world Jewry are, more than most other peoples, affected by global influences; that the world has, indeed, shrunk in this atomic and jet age; and that we will all live or we will all perish.

Without sacrificing any of its concerns and obligations to the Canadian Jewish community, to Israel, to the oppressed sections of our people in the world, the Plenary also focused its attention on the unresolved democratic issues in our own community.

Women, arms and poverty new areas

The 20th Plenary Assembly entered areas that were for long considered (and in my view wrongly so considered) outside of the concerns of Congress. For instance:

The panel dealing with the role of women in Judaism and the community was a stirring new experience in Congress. Women who are leaders in many areas of Canadian Jewish life and who belong to every shade of religious and political persuasion, co-operated in presenting one of the truly remarkable meetings of the entire Plenary.

The large attendance forced the organizers to move the workshop to a larger hall.

The discussion was of the highest level and the conclusions reached at that panel were as determined as they were of one mind. When did Congress venture into this vital area before?

Or, when did congress plenaries establish workshops to deal with "the Jewish elderly," "the Jewish disabled," or "the Jewish poor?" I can't recall such happenings.

Nor would one have expected workshops dealing with "the arms race and nuclear weapons," "law and social action" and with similar issues in the past! But these and similar challenges **did** receive special treatment at the 20th Plenary.

All this in addition, of course, to the highlighted sessions on the problems of Soviet Jewry and the tortured Jewish remnants in Ethiopia, in Syria and other Arab lands.

As I saw it, none of the longstanding Jewish problems were relegated to the background but many long-existing and long-neglected issues were brought to the fore and, as a result, were elevated to the level of prominence in Congress' widening area of concerns and obligations.

All this is to be welcomed enthusiastically. But there are other aspects of our ongoing experience that were revealed at the Plenary and that deserve to be looked at, I hope, therefore, to return to the 20th Plenary Assembly of Congress next week.

Paper continues to attack Israel

[Cont'd. from page 1]

the plan of the Nazis was to eliminate or subjugate all non-Aryans — exactly the case with the Zionists who set to eliminate all non-Jews from Israel . . . I ask those of you who advocate a compromise to put yourselves in the position of a survivor of a Nazi concentration camp . . . How can there be any peace between the 'New Nazis' (Zionists) and the Palestinians."

Amery condemns Israel on its action in Sabra and Shatila in a letter-to-the-editor column on April 30.

"Israel's past is soaked with mendacities, prevarications and deceptions about its very raison d'etre," he says.

Jim Stanford, another Gauntlet contributor continues in the same vein in another article.

"The brutal expansionist genocidal invasion of Lebanon by Israeli forces has to have erased the last doubt from any one's mind that anti-racists and other propagandists must unconditionally reject Zionism and support recognition of the PLO and creation of a genuinely autonomous Palestinian state as the only realistic solution to continued slaughter in the Middle East," he writes.

Last fall and winter other Gauntlet contributors were also critical of Israel and supportive of the Palestinian cause.

Ty Reynolds, for example, wrote a piece in September on the movie The Chosen and labeled it "pure Zionist propaganda." Shortly after, another columnist said in an article that the only real "aid the Israelis give to anyone consists of military aid to preserve regimes like South Africa."

Another publication on campus, known as The Conflict, has also served as a forum for attack on Israel.

U of C extension student Winkler also sent a copy of The Conflict to The CJN after he found it in the science wing of the university.

Winkler thinks the paper may be published by the same group which puts out The Gauntlet.

The Conflict's mailing address, according to its masthead is CAZ, Box 3778, Postal Station B, Calgary.

According to Winkler CAZ could stand for Canadians Against Zionism.

He said there is no such group as CAZ on campus and pointed out that it may thus be an underground organization in the Calgary area.

Contributors to The Conflict write in their editorial page that their paper represents a "cross-section of ethnic origins and religious beliefs," thus trying to eliminate any validity to the charge that it is nothing more than a propaganda attack by one group against another.

But Winkler claims that many pieces in the paper are anti-Zionist and quote anti-Israel publications.

In the September issue contributors to The Conflict stated that Zionism is the "very root of the problem" in the Middle East and maintained that this point has been made by Sir Winston Churchill, President Roosevelt, historian Arnold Toynbee and Mideast analyst Rabbi Elmer Berger.

Amery also repeats this in The Gauntlet.

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Organizations and People

What's New

By
MIRIAM HERMAN

MECHITZA AT BETH LIDA

A mechitza (division between men and women's seating) has just been installed at Beth Lida Congregation, now the only Orthodox synagogue in the Eglinton-Chaplin area, reports **Sid Schlussel**, 81-year-old volunteer director-shamus. Summer services are Friday evening at 7.15, Saturday morning at 9 and about 1½ hours before dark for mincha-maariv. There are no weekday services except for Yom Tovim, the High Holy Days and major fast days.

The shul, a modest white bungalow-like building, is located at 22 Gilgorm Ave. (just east of Chaplin running north from Eglinton at the bus stop).

Shabbat mincha-maariv services include a drasha by **Rabbi Zvi Mond,** zemirot (Shabbat songs) and a seudah shlishit (Shabbat repast) of challah, herring, cake and whiskey. Come and enjoy!

SEPHARDIC MUSIC

On Tuesday, May 31, Beth Tzedec Choral Group, in conjunction with the CBC, is presenting an evening of music, old and new, from the Sephardic tradition, under the direction of **Gordon Kushner**. The featured work will be the premiere of Shir Hanagid (Song of the Nagid) by Toronto composer **Sid Robinovitch.** This is a cantata based on the writings of **Samuel Ibn Nagrella**, a Jewish poet of the medieval Spanish period, and will involve some of Toronto's best known singers and instrumentalists.

The performance takes place at Beth Tzedec Synagogue at 8.30 p.m. Admission is $4.50.

STUDENTS' VOLUNTEER POSITONS

Students are invited to contact **Marci Moran** at the Jewish Information Service for information regarding summer 1983 volunteer positions. Positions are available in various Jewish agencies, working in many different areas. References are often available as a result of your volunteer experience.

Call 789-7278 (voice or TTY) for further information.

DORIS' MUSICAL VARIETY SHOW

Doris' Musical Variety Show of the Centre for Creative Living, a popular versatile group of senior entertainers under the direction of **Doris Fleishman**, accompanied by pianist **Elaine Duff**, will be performed at the following places during the month of June — Tuesday, June 7, at Eaton's Yorkdale in the mall at 2 p.m.; Tuesday, June 21, at the Open House at the Centre for Creative Living, 1003 Steeles Ave. W., at 2.30 p.m.

If you would like more information about this group, call 248-4764 or 222-7422.

NCSY UPDATE

The National Conference of Synagogue Youth is holding a Shabbaton June 3-5 for all young men and women in grades 7-12, at B'nai Torah, 465 Patricia Ave. at Bathurst. Highlighting the Shabbaton will be a midnight hayride and barbecue, the Jewish rock band Sh'ma Kolenu, a day at Centre Island and a formal banquet.

The cost for this year-end convention is $36 (subsidies are available). For more information, contact the assistant regional director **Richard Winkler** at (416) 225-0405 or (416) 782-3117.

LIFE IN LITERATURE

The Life in Literature reading circle and discussion group meets on Sunday, May 29, to talk about Great Jewish Short Stories (Ancient, Classical and Modern), edited by **Saul Bellow**. There will be selected readings by **Nathan Garnick.** The time is 8 p.m. at the Israel Frankel Jewish Public Library.

FUND RAISER CAR WASH

Temple Har Zion's senior youth group will be at the Gulf station at Bayview and Steeles this Sunday, May 29, between 10.30 a.m. and 3.30 p.m. to wash your car and raise money for youth group charity projects. Car wash is $2.

WIDOWED-CONNECT

Widowed-Connect is a self-help group for recently widowed (under two years) men and women under 55 years of age. Group members get support and understanding from others in a similar situation during the grieving process. The next meeting is called for Thursday, May 26, at 7.30-10 p.m. at the Jewish Community Centre northern branch, Room 208, 4855 Bathurst St. There is no charge for this program.

NESHEF 1983

Habonim Dror, Labor Zionist youth (9-17 years old) is having its first annual neshef (a big party) and 20th anniversary of Camp Gesher celebration on Sunday, May 29, at 8 p.m. at the Borochov Centre, 272 Codsell Ave. The program will include greetings to the movement, Israel songs and dances and a play written and directed by the youngsters. Everyone who is or has been affiliated with Labor Zionism. Camp Gesher or Habonim is welcome.

Tickets are $3 per adult and $1 per child under 12. For information, call 633-2511.

HEALTH, HERE AND NOW

The Health, Here and Now TV program that airs on Newton Cable Channel 10 will be dealing with Podiatry with **Dr. Sid Teplitz** on Wednesday, June 1. Show runs from 8-9 p.m. and is a project of International Health Information Service.

INDOOR GARAGE SALE

Sunday, May 29, is the date of the annual indoor garage sale run by Centennial Branch National Council of Jewish Women to raise funds for Council's many worthwhile charities. The sale will be held at Council House, 4700 Bathurst St., from 10 a.m. to 2 p.m. and offers super bargains in new and used clothing including new jeans, slippers, costume jewelry, children's wear and toys, housewares and bric-a-brac of all kinds plus a boutique of especially fine clothing.

CHILDREN'S BOOK SALE

A wide selection of new books for toddlers, pre-schoolers, school-age children and teens will be available at a 25% discount at the sale organized by La Leche League of Willowdale on Tuesday, May 31, from 7.30-9.30 p.m. at 43 Charlton Blvd. (north of Finch, east of Bathurst). For more information, phone 663-8003 or 663-7499.

TEA TIME

Dimona-Omna Club of Pioneer Women Na'amat invites you to attend the annual tea on Sunday, May 29, from 2-5 p.m. at the home of **Betty Sweet,** The Courtland, apartment 206, 1201 Steeles Ave. W. (one block west of Bathurst, left at Torresdale Ave.). Couvert is $5. Proceeds will go towards children's homes in Israel. There will be a door prize.

BB BAZAAR 83

Spring into spring with B'nai B'rith Women's Bazaar 83 set for this Sunday, May 29, at the Coliseum, west annex, at the CNE. You'll find fun, food and bargains galore along with door prizes ($5,000 cash 1st prize, portable color TV 2nd prize), an auction (at 7 p.m.) and spectacular specials throughout the day. Doors open from 12 noon to 10 p.m. Tickets are $2 for adults, $5 per family, and children under 12 are admitted free.

ABOUT LEARNING DISABILITIES

The North York Association for Children with Learning Disabilities is presenting the award-winning film, If You Love This Planet, plus six films on learning disabilities from kindergarten to secondary level, on Thursday, May 26, at 8 p.m. at the North York Board of Education administration building, 5050 Yonge St. Admission is free and refreshments will be served.

SELF-HELP WIDOWS PROGRAM

The Wagman Centre Self-Help Widows Program provides an opportunity for emotional support for the recently bereaved through one-to-one contact with another widow and/or twice monthly group meetings. The next group meeting is scheduled for Sunday, May 29, from 12 noon to 1.30 p.m. in Room A and B of the Wagman Centre, 55 Ameer Ave. The group co-ordinator is **Helen Brown.**

This supportive service is non-sectarian, free of charge and open to women 55-70 years of age, widowed less than two years. If you would like more information, phone the centre at 789-5131, local 410, Monday-Friday from 9 a.m. to 5 p.m.

ADULT EDUCATION SEMINAR

The adult education seminars in contemporary Jewish issues with **Rabbi Moshe Stern** continue on Tuesday, May 31, with Judaism and Gerontology — The Aged — Respect or Discard! Seminar takes place from 8-10 p.m. at Shaarei Tefillah Congregation, 3600 Bathurst St. Refreshments follow the lecture.

NAAM LECTURE SERIES

NAAM, the North American Aliyah Movement, will close this season's lecture series on Sunday, May 29, at 8 p.m. in the board room of Shaarei Shomayim Synagogue, 470 Glencairn Ave. At that time, **Aharon Korzen**, Montreal's shaliach for aliya, will speak on The Israel Defence Forces — An Inside View. For further information call the Israel Aliyah Centre, 665-7772.

VIDEO-INVASION GAME NIGHT

Mizrachi Women Tehilla Chapter is having a video-invasion game night on Sunday, May 29, from 8-10 p.m. at 3500 Bathurst St. Entrance, refreshments and free play are all for only $6. For more information, call **Arlene Weisbart** at 787-2630.

TOUR TO ISRAEL

The Adath Sholom Synagogue tour to Israel departing Oct. 2 will coincide with the world gathering of Holocaust survivors and World War II resistance fighters taking place in Jerusalem at that time. Tour activities will be co-ordinated together with the gathering Oct. 2-6.

This tour is open to the community. For information, contact **Rabbi David Cooper** at Adath Sholom at 635-0131.

SENIORS' PICNIC VOLUNTEERS

Volunteers are needed to help with various jobs during Seniors' Picnic Day to be held at Earl Bales Park (Bathurst and Sheppard) on June 22 (weather permitting) or June 23. Assistance is needed in game activities, collecting lunch tickets, dispensing box lunches or directing participants to various activities. In order to contribute to this fun-filled day, teen-agers (15 years and older), adults and seniors are asked to phone the Volunteer Centre, North York, at 481-6194.

RECEPTION FOR ROSHEI YESHIVA

Canadian Friends of Talmudical Yeshiva in Philadelphia will hold a reception for Roshei Yeshiva **Rabbi Elya Svie** and **Rabbi Shmuel Kamenetsky** on Thursday, June 2, at 8 p.m. at the home of **Rabbi and Mrs. Gedalia Felder**, 603 Glengrove Ave. W. Guest speaker will be **Rabbi Yakov Kamenetsky** of Monsey, NY, well known to the Toronto Jewish community.

The Philadelphia yeshiva has a number of students from Toronto presently enrolled and a sizeable number of Toronto alumni.

AT BETH TORAH CONGREGATION

At Beth Torah Congregation the Shabbat Torah lecture on Saturday, May 28, will be given by **Hadassa Rosenberg.** The topic is Soap-Opera Archeology. Services begin at 9 a.m. and the lecture is at 11. The synagogue is located at 47 Glenbrook Ave. (south of Lawrence, east of Dufferin).

PARENTS OF CHILDREN IN ISRAEL

The next APAI (association of parents of children in Israel) meeting takes place on Sunday, May 29, at 8.15 p.m. at Shaarei Shomayim Synagogue's Sisterhood Hall, 470 Glencairn Ave. There will be a report on the APAI international convention.

TAG FOR LEUKEMIA CRUSADE

Volunteers are needed for the annual Crusade Against Leukemia tag day June 11. If you can help, call 499-6559 or 483-2111. All proceeds will go to aid leukemia research.

WILMINGTON TINY TOTS

Wilmington 3's Tiny Tots fall program runs from Sept. 12-Dec. 16 at Charles H. Best Public School, 330 Wilmington Ave. on Mondays to Fridays 8.45-11.15 a.m. The program is geared to youngsters 3 (by Aug. 31) to 5 years and the fee is $168 plus $10 administration. Registration is Wednesday, June 1, from 10-11.15 a.m. and 8-9 p.m. at the school, Room 106. For further information, contact **Fern Larry** at 886-2449 (evenings) or **Marlene Hesas,** community recreation co-ordinator, at 224-6277 (days).

EGALITARIAN-TRADITIONAL MINYAN

The Egaliterian-Traditional Minyan is holding the next Shabbat service on Saturday, May 28, at 9.30 a.m. at 87 Macpherson Ave. Everyone is welcome. Those interested in more information can contact **Mona Kornberg** at 925-8531 (evenings) or **Adele Reinhartz** at 531-3972.

COURSE FOR WOMEN

The YWCA at 80 Woodlawn Ave. E. is offering two courses for women. One is Women's Self Defence which runs Tuesdays and Thursdays from June 14-July 14 at 7-9.30 p.m. Call 487-7151 to register.

The other course is Career Planning for Women, taking place Thursdays from June 16-July 21 from 7.30-9.30 p.m. Call 961-8100 to register for this one.

SINGLES

Jewish singles — You say you are looking for something new and different. Well, participate in the singles symposium, One is Also a Number, on Sunday, May 29, from 9 a.m. to 5 p.m. at the Wagman Centre. The $25 fee includes a full day of exciting presentations, lively discussions, strategies for living single, plenty of time for socializing, buffet lunch, wine-tasting party and a free draw. Call 497-4494 or 497-4393 for more information and registration details.

On Sunday, May 29, the **Bloor JCC** is arranging crafts activities for single parents and children at 1 p.m. in the upper lounge. If you plan to attend, call **Mark Egan** at 924-6211.

A reminder that the Jewish Vocational Service program, Lightening Up, a day to look at your stresses and learn how to shed them with **Elaine Cooper**, is scheduled for Sunday, June 5, from 10 a.m. to 4 p.m. at 720 Spadina Ave. The fee is $10 (this is negotiable). For information and registration call **Vivan Pullan** at JVS at 787-1151.

As of Sunday, May 29, the **Singles Hotline** summer hours will be Tuesdays and Thursdays from 6-9 p.m. and Sundays from 10 a.m. to 1 p.m. Ask about the one-to-one program (very successful) which offers emotional support to recently separated, divorced or widowed men and women. The numbers to call are 497-4494 and 497-4393.

Alternatives (25-35) group is going to the Royal Winnipeg Ballet performance of Romeo and Juliet, starring **Evelyn Hart**, on Wednesday, June 8, at 8 p.m. at O'Keefe Centre. Contact **Judy** at 489-5579 or **Nathan** at 923-9705 no later than June 1.

Come to **Solelim's** spring-into-summer dance for singles (20-45 years of age) on Saturday, May 28, at 8 p.m. at Temple Sinai,

[Cont'd. on page 15]

BUSINESSMEN FOR BONDS

State of Israel Bonds general campaign chairman Alex Grossman [left] chats with Charles Bronfman [centre], the guest of honor at a luncheon attended by approximately 50 of Toronto's top business magnates.The event, highly successful in terms of moral and financial support for Israel, was hosted by brothers Albert [in photo], Paul and Ralph Reichmann, at the First Canadian Place. [Dave Whittaker photo]

Organizations and People

What's New

[Cont'd. from page 14]

210 Wilson Ave. Admission is $5 at the door. There will be refreshments, a disc jockey and cash bar.

Club Shalom, the widows and widowers group for 45-60 year olds, invites you to join the group on Sunday, May 29, at 7.30 p.m. at Earl Bales Community Centre for a pleasant, homey and sociable evening featuring **Grit Laskin** and his music. Everyone is welcome. Call 783-9444 if you want more information. Admission is $4.

Total Living Singles (40 +) general meeting is slated for Sunday, May 29, at 8 p.m. in the Kadina Room, Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Interesting travel tour films will be screened . . . The trip to Artpark in Lewiston, NY, to see Carousel on July 24 is going full steam ahead. Transportation is by chartered bus. . . . Hear about the wonderful time the group had at Brown's Hotel in the Catskills earlier this month and about the upcoming trip to the Granit in the August. . . . Everyone is welcome. Refreshments will be served. Members admission is $1 and non-members are charged $2.

Kennedy Travel invites you to a meeting to discuss two singles and couples (20-45) trips to Israel departing July 25 and Oct. 3. The meeting is being held Thursday, May 26, at 8 p.m. at 296 Queen St. W. (one block east of Spadina). For itinerary and further information, contact **Tom Moos** or **Stan Glass** at 593-0660 (days).

A ladies' night party is planned for Tuesday, May 31, at the Uptown Club in The Ports, 1145 Yonge St. Party begins at 8.30 p.m. but there is a special 99 cents admission for ladies up to 9.30 p.m. Regular admission is $5.

The **Jewish Community Centre Young Adults** (19-25) will be spending the day at Ontario Place on Sunday, May 29. Meet in the foyer of the JCC northern branch at 12.30 p.m. The cost is the price of admission to Ontario Place. For more information, call **Ellyn** at 636-1880, ext. 231.

The **JCC Singles** (25-35) have arranged an afternoon of softball at Wilket Creek Park on Sun., May 29 beginning at 3 p.m. Look for **Helen, Lorne** and **Murray**.

As part of the continuing Coffee House series, the **JCC Singles 35 Plus** will have an Olde Tyme Movie Night on Monday, May 30, at 8 p.m. in Room 203 of the JCC northern branch. For more information, call the JCC at 636-1880, ext. 332 or **Doris** at 636-1687.

FOR SENIORS

Be sure to put aside June 19-25. That's Senior Citizens Week sponsored by North York parks and recreation department.

Activities are planned for the whole week including everything from golf, bowling, picnic, and bridge to a fun day complete with dancing, entertainment, talent and fashion shows and a lucky draw.

Several seniors' centres are involved including the Bernard Betel Centre for Creative Living, the Wagman Centre and Villa Columbo. More details at a later date.

The **Bloor Jewish Community Centre Good Age Club** is screening **Elie Wiesel's** Jerusalem on Thursday, May 26, at 2 p.m. in the lounge of the centre, 750 Spadina Ave. Refreshments will be served. Admission is free. For information, call **Mark Egan** at 924-6211.

The North-East Jewish Seniors Club meets on Monday, May 30, from 11 a.m. to 4 p.m. at Hillcrest Public Library, 5801 Leslie St. Oil painting classes are held from 11 a.m. to 1 p.m. with **Beryl Frow**, followed by English classes for new Canadians with **Ida Gold** from 1-2 p.m. and exercise for health sessions (for men and women) with **George Anthony** from 2-2.30 p.m. The program, which runs from 2.30-4 p.m. features the National Film Board film, Portrait of the Artist as an Old Lady.

The Workmen's Circle Social Club meeting on Tuesday, May 31, begins with lunch at 12 noon and entertainment by musician **Leo Rok**. Also, the trips to Niagara Falls and the Catskills are filling up very quickly, so if you are interested in going, be sure to come to the meeting and sign up. Phone **Shirley Grotell** at 222-7727 for more information.

Be sure to reserve now for the **Beth Tzedec Friendship Club + 50** musicale luncheon on Tuesday, May 31, at 12.15 p.m. Guest artist will be the internationally-known singer, **Aelita**, who has performed in Rome, San Juan and New York City. Everyone is welcome. Tickets are $5. Reserve by calling 781-3511.

On Wednesday, June 1, **Holy Blossom Temple Alumni** meets at 1.30 p.m. for a trip Down Memory Lane with **Morley Pape**.

At the **Wagman Centre** — On Monday, May 30, **Albert Levovitz** will present a Yiddish culture program in Rooms A and B of the centre, 55 Ameer Ave. The topic will be Zionist Idealism and Today's Israel. The time is 2.30-3.30 p.m. . . . The monthly book review group will be discussing The Unorthodox Book of Jewish Records and Lists, a book of Jewish humor, at the upcoming meeting on Thursday, June 2. Book will be reviewed by the author, **Allan Gould**. Meeting is from 10.30 a.m. to 12 noon in the library. Registration is necessary for this program. Call **Tanya Kuchinsky** at 789-5131, ext. 411. . . . The centre is offering classes in macrame, watercolor painting and creative pottery. Contact **Dorion Liebgott** at 789-5131, ext. 431 or 410.

CENTRE FOR CREATIVE LIVING

On Wednesday, June 1, the Bernard Betel Centre for Creative Living is presenting a special event co-sponsored by the social action and the health services committees. It is a lecture entitled Nursing Homes: What Are the Issues? What Can We Do? with guest speaker **Anne-Marie Johnston**, director of Concerned Friends of Ontario Citizens in Care Facilities. Program also includes a short film, Institutions, Do We Make Aging Our Business?

The time is 1.15 p.m. in the auditorium of the centre, 1003 Steeles Ave. W. This program is free and is open to the public.

The Breakfast Club Brunch N' Guest Speaker on Sunday, May 29, features author **Michael Feldman** who will talk about Fitness and Aging. The time is 11 a.m. and the cost is $3.50.

AT THE JCC

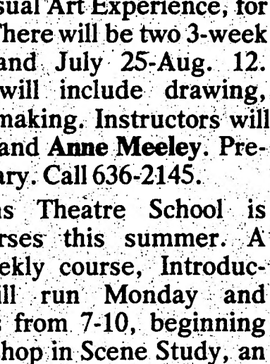
Please note — Starting time for the Koffler Centre of the Arts spring dance concert has been changed to 9.45 p.m. on Saturday, May 28. Current ticket holders who wish to exchange their tickets for the Sunday 2 p.m. matinee performance may do so by returning them to the dance office by May 26.

The Koffler Centre is offering a new program, Summer Visual Art Experience, for the 13-17-year-olds. There will be two 3-week periods, July 4-22 and July 25-Aug. 12. Course curriculum will include drawing, sculpture and mask-making. Instructors will be **Miriam Davidson** and **Anne Meeley**. Preregistration is necessary. Call 636-2145.

The Leah Posluns Theatre School is presenting two courses this summer. A 10-session, twice-weekly course, Introduction to Acting, will run Monday and Wednesday evenings from 7-10, beginning June 13. Then Workshop in Scene Study, an intensive course in preparation and performance of contemporary scenes, will be given in eight sessions, twice-weekly, Tuesday and Thursday from 7-10 p.m., starting June 14. Instructor for both courses is **Tom Diamond**. For more information, call **Rose Dubin** at 636-1880, ext. 230 or 243.

Two new computer programs for pre-teens and teens have been planned for the summer. The programs, for beginners and advanced, will operate in three sessions, July 4-15, July 18-29 and Aug. 9-19. July sessions registration closes June 20 and August session registration closes July 15. All computer programs will be held at Community Hebrew Academy of Toronto (CHAT) with registration taking place at the Jewish Community Centre northern branch, 4588 Bathurst St. For more information, call **Carolyn** at 636-1880, ext. 239.

Peter Sewell has been named director of the JCC northern branch men's health club. He joined the JCC in 1980 as an instructor with the northern branch physical education department and comes to his new position with a wide range of experience in fitness and recreation administration.



Peter Sewell

The northern JCC is holding the 1983 Western Ontario Open Weightlifting Championships, sponsored by York Barbell Co., on Sunday, June 5, from 12 noon to 4 p.m. the competition is sanctioned by Ontario Weightlifting Association. All registered members of the Canadian Weightlifting Federation are eligible with an entry fee of $7. Register before May 27. Spectators are welcome (no entry fee). Meet director is **Bill Gryfe**. For more information, call 636-1880, ext. 235.

A lecture by **Sally Kerbel** on Stress and the Art of Biofeedback, sponsored by Topics Unlimited of the PACE department of the Koffler Centre, will be held Monday, May 30, from 12.30 to 2 p.m. at the northern JCC. Admission is $1. For further information, call **Georgine Nash** at 636-1880, ext. 233.

The North-East JCC is offering two summer programs for toddlers. Rainbow Rascals for 2-3-year-olds runs Tuesdays for six weeks from 10-11.30 a.m. Fee is $32 for members and $47 for non-members. Minikin's Market Place for age 12 months, runs Thursdays for six weeks from 10-11.30 a.m. Fee for this one is $20 for members and $35 for non-members. Both programs take place at Beth Tikvah Synagogue, 3080 Bayview Ave. For further information, contact **Linda Friedman** at 889-0813.

At **the Bloor JCC** — The Bloor JCC Book Club meets on Wednesday, May 25, at 7 p.m. in the board room to discuss The Jewish Woman in America by Baum-Hyman-Michel. . . . **Elie Wiesel's** Jerusalem will be shown on Thursday, May 26, at 8 p.m. in the main lounge. Charge is 50 cents for members and $1 for non-members. And on Thursday, June 2, Mon Oncle Antoine (with English subtitles) will be screened in the main lounge at 7.30 p.m. Admission charge is the same as for Jerusalem . . . Newcomers still interested in the Wednesday afternoon bridge with **Rose Laucke** are welcome to join in at 12.30-3.30 p.m. in the chapel annex. Admission is free . . . Contact **Mark Egan** at 924-6211 for information about all these activities.

About People

RABBI PAPPENHEIM TO BE HONORED

Tuesday, June 7, is the date of the Beth David B'nai Israel Beth Am reception on behalf of the Jewish Theological Seminary of America honoring the synagogue's **Rabbi Albert Pappenheim**. A scholarship will be established in his name at the Rabbinical School of the seminary, to continue in perpetuity.

Rabbi Pappenheim

Guest speaker will be **Rabbi Wolfe Kelman**, executive vice-president of the Rabbinical Assembly. Co-chairmen of the reception, which takes place at 8 p.m. in the synagogue auditorium, are **Rabbi Philip Scheim, Bea Muroff** and **Alex Eisen**.

The community is invited. If you would like to attend, please make a reservation by calling the synagogue office at 633-5500.

USDS OFFICERS

United Synagogue Day School officers elected for the 1983-84 term are **Harvey Joseph**, president; **Sheila Gottlieb**, chairman of the board; **Paul Rothstein, Dr. Murray Urowitz** and **Shirley Worth**, vice-presidents; **Stan Rose**, secretary, and **Phil Daniels**, treasurer. **Dr. Jack Pollock** is immediate past president.

USDS is co-sponsored by the Conservative synagogue of Toronto and has a student enrolment of over 800. **Aaron M. Nussbaum** is the principal.

DANNY KAYE LUNCHEON

There is a change of plans for the UNICEF **Danny Kaye** luncheon. Due to the Hollywood star's recent heart surgery, his medical advisors have advised against any travel until June. Therefore, the luncheon has been postponed until June 23. It will be held at 12 noon in the Canadian Room at the Royal York Hotel.

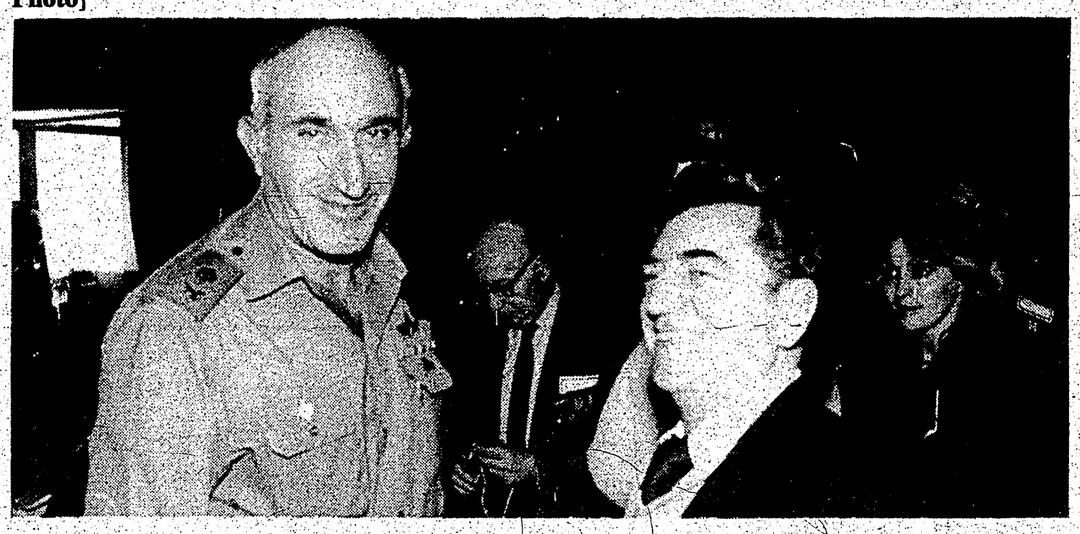
The Toronto event, to be his first public appearance since surgery, is in honor of his 30th year as UNICEF's Goodwill Ambassador.

BETH TZEDEC MEN'S CLUB

At a breakfast meeting on Sunday, May 29. **Wilfred [Bill] Jacobson** will be installed as 1983-84 president of Beth Tzedec Men's Club, along with chairman of the board **Hart Rossman**, vice-presidents **Barry Signer** and **William Glazer**, treasurer **David Singer**, and corresponding, recording and financial secretaries (in that order) **Barry Oretsky, Larry Shapiro** and **Max Reiken**. Immediate past president is **Laurie Rosenfield**.

FROM BAYCREST AUXILIARY

Norman Schipper, president of Baycrest Centre for Geriatric Care, accepts a check for $195,292 from Alma Waldman, Women's Auxiliary president, at the WA's annual spring meeting held recently at the Joseph E. and Minnie Wagman Centre. [Photography Place Photo]



MEETING THE CHIEF

Israel's new chief-of-staff, Major-General Moshe Levy [left], greets Torontonian Josef Becker at the recent Jewish War Veterans' conference in Jerusalem.

Organizations and People

Against Jewish employees

Bell denies Saudi contract is discriminatory

By
TAMMY KAROL

TORONTO —

Bell Canada International denies there are discriminatory clauses against Jews in its new $1.6 billion telephone management contract signed with Saudi Arabia on May 1.

David Orr and Reg Redmond, spokesmen for Bell, said last week that the Saudis have not asked their company to restrict Jews from working on the project.

But Canadian Jewish Congress president Irwin Cotler claims Saudi officials have admitted publicly they wish to restrict Jews and women from working in their country.

He said there should be federal legislation requiring Canadian companies to fully disclose any requests for compliance with the Arab boycott.

In 1978, Herb Gray, president of the federal Treasury Board, complained to the Canadian Human Rights Commission that Bell was discriminating against Jewish applicants in its first 5-year telephone contract with Saudi Arabia. But the allegations were dismissed by the commission.

Gray's complaints concerned a clause which required Bell applicants to state their religion.

When the new Canadian Human Rights Act was passed later in 1978 the application form was amended and disclosure of religious affiliation eliminated.

According to Jeanne Thomas, an official with the Human Rights Commission, her organization has received no complaints "to date" concerning the new contract.

Orr said people coming to Saudi Arabia from another country must obtain a visa and work permit, "and those things are decided by the authorities concerned."

He is not certain whether any Jews are currently working for Bell in Saudi Arabia.

Redmond pointed out, though, that during a past trip to Saudi Arabia he met one Jewish Canadian engineer working for Bell.

He said also that a year ago 40 Israeli engineers were guided through Bell phone installations in Toronto, either on a contract or courtesy basis.

In 1977, when the initial contract with Bell was signed, Saudi Arabia had some 177,000 phones. The figure is now about 760,000 and is expected to reach 12,000,000 in 1985.

Under the new contract Bell will teach Saudis technological and engineering skills as well as managerial knowhow to help them expand and modernize their own phone system, Redmond said.

It is expected to increase Bell's current managerial and operating staff of 700 in Saudi Arabia by another 100.

Complaint dismissed

Drive goal

In the story about Maxwell Goldhar in the May 19 CJN we reported that Mr. Goldhar is heading up a fund raising campaign for Northwestern Hospital. The campaign goal was listed incorrectly. The goal is $2,000,000, which is substantially lower than the amount listed. We regret this typographical error.

Film library

TORONTO —

The Canadian Zionist Federation, Central Region, now maintains a film library at its offices at 1111 Finch Ave. W. in Downsview. The films are available free of charge to all Jewish organizations.

"We should be happy to not only lend these films, but support any Zionist-related functions in any way we can," says executive director Monty Robins.

The New Baycrest Hospital

WE'RE MAKING IT HAPPEN

Eph Diamond

Eddie Goodman

With over 300 dedicated canvassers demonstrating a tremendous effort to help us reach our goal, the Baycrest Campaign is in full swing. While we are gratified to be at the half way mark in the campaign, we also know that the last half is always the toughest. By making a contribution of time or a gift, you will be helping make the new Baycrest Hospital a reality. It's not too late to get involved, and share in the enthusiasm and energy generated by our team of canvassers.

Jack Biddell

Topping our "canvasser of the week" section, is our own corporate division chairman, **Jack Biddell**, who has brought in a major pledge of $200,000. Congratulations to Jack for his outstanding efforts on behalf of the campaign.

From the service division, neither rain nor cold could dampen the enthusiasm of over 1,500 supporters, young and old, as they turned out to run for Baycrest at the annual MSG Fun Run, May 8. Over $47,000 and still counting, is the last word from MSG members who are totalling the proceeds from the day's event. Congratulations to the organizers and the runners for making front page news in the Toronto Sun! Also, from the Men's Service Group, veteran canvasser **Harvey Rosen** gets special recognition of fundraising skills that upgraded a probable donation of $2,500 to $10,000!

The Women's Auxiliary opening meeting on May 11 raised their division total to $245,000 with 18 on-the-spot pledges from WA members. Thanks to all donors, canvassers and event organizers.

Under the Business and Professions Division, Construction Group chairman **Harold Lederman**, assisted by **Jerry Goldenberg, Hy Shore**, and **Jack Solomon**, successfuly launched their campaign on May 11. Cards were eagerly taken by all present including: **Al Badner, Albert Brown, Jack Chisvin, William Clarfield, Michael Danziger, Mendy Finklestein, Alex G. Fisher, Al Gallender, Larry Ginsberg, Jerry Goldenberg, Harry Gorman, Sam Kolber, Al Silver, Bob Strom,** and **Bobby Ziner.** And, under the leadership of **Gordon Edelstone** and **Harry Rosen,** the Men's Wear Division has started bringing in its pledges.

Top Gifts reports that outstanding canvassers and associate chairmen for the last two weeks include: **Eric Exton, Nathan Gold, Ben Katz, Abe Posluns, Alan Posluns, Don Rafelman, Norman Schipper, Murray Starkman** and **Harry Ungerman.**

A special message to friends of Baycrest: Have you been asked to canvass yet? If not — call us at the Baycrest Campaign office, 789-3241.

Our all-occasion cards support Soldiers Welfare Fund

783-3053

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Beth Torah Congregation

47 Glenbrook Ave. (S. of Lawrence, E. off Dufferin)
782–4495

DR. STUART E. ROSENBERG, RABBI

A Message to the Community:

We are pleased to announce that in a few short weeks, a "new" Beth Torah Synagogue building - incorporating major extensions, additions and renovations - will be under construction. And ready, too, in time for the coming High Holy Days.

Accordingly, we are now accepting new members, since our beautiful new facilities will be able to accommodate our measured, anticipated growth.

We will always remain small enough to allow for person-to-person relations; yet strong enough to support exciting and innovative learning experiences, under the leadership of our Rabbi, Dr. Stuart E. Rosenberg.

If you are interested in joining our dynamic, friendly, family-oriented Congregation, we now invite your inquiries concerning membership application. Please act soon.

BETH TORAH MEMBERSHIP IS AFFORDABLE !
For further information please call
782-4495 ; 782-8013.

Our Closing "Shabbat Torah" Program
Saturday, May 28, 11 a.m.
following Services, which begin at 9 a.m.
led by Guest Lecturer
HADASSA ROSENBERG
Theme: "Polish Jewry on the Eve of the Holocaust: Bashevis Singer's 'Shosha"

* * * * * * *

You are invited to Services, the Lecture
and the Kiddush-snack that follows.

Sabbath Sermons
by DR. STUART E. ROSENBERG
June 4 *"Leisure: Re-creation or Wreck-reation?"*
June 11 *"When to say No: the Courage to Grow Up"*

The community is invited to:
Dr. Rosenberg's Wednesday morning lectures
10:30 a.m. - 12 noon from May 25 - June 22
Theme: "Where and Why Jews Differ"
Admission Free

World jamboree coming in Calgary

Jewish scouts to hold reunion at northern JCC

By
TAMMY KAROL

TORONTO —
A reunion of former scouts will be held at the northern branch of the Jewish Community Centre on June 5, 7.30 p.m.

The reunion will mark the scouting movement's 75th anniversary.

In addition, Robert Engel, one of the reunion's organizers, hopes to set up a Council Jewish Committee on Scouting to promote scouting in the Jewish community and to raise sufficient funds to carry out committee functions.

Engel, a national trainer for Boy Scouts of Canada, said one of the council's functions will be to plan yearly camping trips around Jewish themes, encourage scout Sabbath services, provide prayer books and other religious articles for scouts, and promote the scouting "religion and life award."

The award, created by the Canadian Scout and Girl Guide Organization and the National Religious Department of Canadian Jewish Congress, can be earned through regular synagogue attendance and an active interest in the Jewish community.

Engel pointed out that there are no longer any Jewish scout camps in Canada although all scout camps offer kosher food if requested.

Robert Engel

He is concerned that the percentage of Jews in scouting has fallen over the years due to a proliferation of Jewish youth groups within synagogues.

Canada has 274,000 scouts and the movement is split into Beavers (ages 5-7); Cubs (8-10); Scouts (11-14); Ventures (14-17); and Rovers (17-23). Once a Rover has passed 23 he can train to be a leader.

There are also 250,000 girl guides in Canada ranging from Brownies (ages 6-9) to Rangers and Cadets (15-18).

An estimated eight boy scout groups in Toronto have Jewish members. Four of them are sponsored by four synagogues: B'nei Torah, Shaarei Shomayim, Beth Tzedec and Beth Emeth Bais Yehuda. The other four are sponsored by churches, ratepayer associations and citizen groups.

In Montreal there is only one Jewish scout group — for boys aged 5½-11, and it is sponsored by Shaar Hashomayim Synagogue.

The largest scouting movement in terms of percentage is in Israel, according to Engel.

The Israeli Boy and Girl Scout Federation founded in 1953 has a membership of 55,000 of whom 13,000 are Arabs and the rest are Jews. Their program focuses on pioneering and settlement rather than environment. Work in border kibbutzim has been combined with military training or assisting new immigrants in development towns.

Each summer, Israeli girl and boy scout delegates are sent to work in American boy and girl scout camps and camps of National Young Judaea, a Zionist youth movement with special affiliation to the tsofim (Hebrew word for scouts).

An important part of the delegation is the Friendship Caravan which includes 10 boys and girls who present Israel through song and dance.

Engel plans to bring the Friendship Caravan this summer to Jewish community centres and other camps in Montreal and Toronto.

He is also interested in organizing a Friends of Israel Scouting Group in Canada.

From July 4-14 Engel will be in the Calgary area to participate in the 15th world scouting jamboree. Jamborees are traditionally held every four years and are gatherings of scouting representatives worldwide.

This summer's event, to be held near Calgary, was chosen to overlap with the Calgary Stampede (July 8-17) so jamboree scouts can attend the event.

The 15th world jamboree will celebrate the 75th anniversary of the World Scouting Organization and over 15,000 adults from 91 countries are expected to attend. Participants, except for scout leaders, must be between the ages of 14 and 18.

There will be 3,400 Canadian scouts in attendance as well as 28 scouts from Egypt, 30 from Lebanon and 12 from Israel (nine Jews and three Arabs).

Religious services and special meals, including kosher food, will be provided by jamboree organizers.

Engel says he met "beautiful, friendly people" in scouting and says the movement gives boys a sense of moral values and world brotherhood.

As a youngster he was a member of the Jewish Scouts of Germany which the Nazis disbanded, and in 1943 he joined the Maccabiah Hatzair movement.

At age 15 Engel went to Holland as a refugee and three years later the Nazis packed him off to Westerbrok, a Dutch concentration camp. He says he survived the terrible working conditions and inadequate diet because his hiking and camping experience prepared him mentally and physically for situations of duress.

Engel eventually formed a scout group at Westerbrok at the recommendation of Dutch Catholic scouts who visited the camp. In 1939 he got leave from Westerbrok to participate in occasional Dutch scout activities.

He still maintains contact with the Christian scouts he met in Holland.

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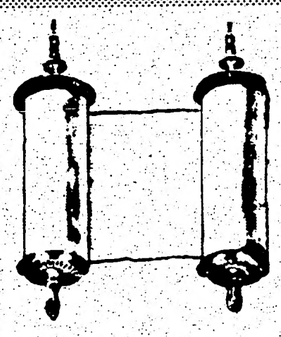
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN
Parshas B'haalotecha

Complain, complain! It doesn't take a genius to complain. Our job is to do, to build — not to complain!

Reb Yitzchak Elchanan of Kovna was walking down the street when he heard two porters complain: "Boy, the rabbi has it easy. He can sit all day in the beis medrash and get paid, while we have to run around looking for work!"

The next day the rabbi summoned them. "How much do you earn each day?" he asked. "A ruble." "I will make you a deal," he said. "I will pay you a ruble and a half a day to stay in shul all day and recite Tehillim."

The porters eagerly agreed. The first day was spent reciting Psalms. The second day they reappeared, but with less enthusiasm. The third day they came to the rabbi and said under no condition could they just sit and say Psalms — they craved to do **real** work.

Said the rabbi: "So why did you complain that I sit all day and study — you see I offered and you didn't want....

"So it was with the Jews in the desert. What failed them? Each day manna fell from heaven. Water was in abundance. The clouds shaded and cooled them. Why did they complain?

"But for hundreds of years the Jews were used to back-breaking work — morning, noon and night. Now, what? To sit in the beis medrash of Moses and listen to Torah lectures day and night — this they didn't have patience for...."

What to do with my life! People heading toward retirement suffer anxiety, depression — no more work, what am I going to do with myself? What's the problem? Manna falls down from Heaven with pension cheques. There's what to eat, to drink, where to sleep. Run to the beis medrash! Attend a Daf Yomi shiur in Talmud! Study Chumash and Rashi! Spend the morning in tallis and tephillen and davening with concentration! A Jew always has work to do.

* * *

There is blessing everywhere. But one thing — we must never show off what we have. When a Jew is too public in his prosperity, it just awakens the envy of our enemies.

Our rabbis teach that a cloud hovered over the tent of our mother Sarah. What cloud? It was a cloud of modesty and privacy. Avraham and Sarah were well to do, but they kept it concealed, hidden — under a cloud.

The same way . . . the parsha says that "Uvmakom asher yishkon sham he'anan.... In the place that the cloud (of glory) dwelled... that is where the Children of Israel encamped. . . ."Explains the Shiluv Hamesoros: the Israelites in the desert kept their life private, quiet, under a cloud. They realized then — as now — wealth that is flaunted attracts hungry eyes.

Humility and honesty: When Reb Shalom of Belz first visited the beis medrash of the Lubliner Chozeh, the Chozeh announced — "a young man has arrived here who is as humble as Moses." The chassidim searched around the beis medrash until they discovered Reb Shalom studying in a corner. "Are you the one that is as humble as Moshe?" they asked. "Yes, yes," he answered. "If you are so humble, how can you say it?" Answered he: "And who wrote 'And the man Moses was very humble...' — not Moses himself?"

Shabbat Shalom.

Glass elected FJMC secretary

TORONTO —

George W. Glass of Don Mills, an active member of Beth Tzedec Congregation, has been elected international secretary of the Federation of Jewish Men's Clubs.

A 40,000-member group, with affiliated clubs located throughout the United States and Canada, the Federation is dedicated to the promotion of Conservative Judaism through the development of leadership and support of youth programs.

Professionally, Glass is employed as senior counsel by the Office of the Official Guardian, ministry of the attorney-general of Ontario. He is involved in protecting children's rights in a variety of situations, including estates and custody matters.

He also serves as a law instructor for the Law Society of Upper Canada.

A past president of Beth Tzedec Men's Club, Glass has also served as president of the Great Lakes Region of the federation. In the past two years, he has served the federation as a member of its executive committee. He was instrumental in rewriting the federation's constitution, which was adopted by the delegates assembled at the 52nd convention held recently at Monticello, NY.

At that convention, the delegates acted on several controversial resolutions. One resolution concerned the status of women rabbis.

The delegates voted to urge the Rabbinical Assembly, pastoral association of the Conservative movement, to accept women who are ordained Reform movement and serving Conservative congregations as RA members. At a recent convention of the RA, that organization refused to extend membership to woman who was so ordained as a rabbi.

The delegates also resolved to urge the Jewish Theological Seminary of America to accept women into their program for ordination.

Another resolution adopted called for an end to the world's armaments race and nuclear proliferation.

George W. Glass

The delegates voted to continue to support the federation's Hebrew literacy program which, in the past three years, has taught more than 30,000 adults to read synagogue Hebrew.

Many of these adults are residents of the Toronto area, and have benefited from this program, which was sponsored locally by men's clubs affiliated with the Federation of Jewish Men's Clubs.

Glass is the first Canadian since Dr. Morton Lang of Montreal, a past international president, to hold an elective office for the federation.

Former Toronto shaliach dies in Australia at 38

JERUSALEM —

Chaim Kaftal, formerly a shaliach to United Jewish Appeal in Toronto under auspices of United Israel Appeal-Keren Hayesod, died recently at the age of 38.

Considered to be a major light on the Keren Hayesod professional leadership horizon, Kaftal was in Australia at the time of his death, serving as campaign director of United Israel Appeal fund raising activities in Melbourne.

Known to friends and associates as "Mico," Kaftal participated in the 1980 UJA campaign in Toronto as staff liaison between the Pharmaceutical Division and campaign.

Survivors include Kaftal's wife, Marie, and his mother.

Burial took place in Israel. Chaim Kaftal, Portuguese-born and New York bred, made aliya in the early 1970s.

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Organizations and People

Concerted efforts yield increases

United Israel campaign blooming in Ontario

TORONTO —

The 1983 spring United Israel Campaign is blooming across Ontario, reports regional executive director Ben Ocopnick.

In **Kitchener-Waterloo,** the drive is almost over after three weeks of concerted effort under the chairmanship of Ed Moscoe; a 15% increase over last year has been registered. Similar results are expected in the Women's Division campaign, co-chaired by Joyce Strauss, Pam Bierstock and Beverly Zacks.

The **St. Catharines** campaign is "off to a very good start," Ocopnick told The Canadian Jewish News. Co-chairmen are Mark Newman and Syd Goldford; Kelly Granek is honorary chairman. Leading the Women's Division are Lynne Silver, Roz West and Eleanor Lambert.

Penny Sklar [centre] and Bailah Burns, co-chairmen of Oshawa UIA Women's campaign and Zvi Garcy, from Jerusalem, at the 1983 campaign dinner held in the Sklar home.

Chairing the **Oshawa** campaign are Lou Sklar and Dr. Steven Gold, which was launched with a meeting of campaign executives at the home of Hersh Nichols, former co-chairman. Penny Sklar and Bailah Burns are leading the Women's Division campaign.

An increase of 20% over last year marks the **Brantford** campaign, chaired by drive veteran Murray Rothberg. Assisting him are Leon Rotberg, former campaign chairman, long-serving treasurer Gertrude Harris, and Ben Kanter.

Owen Sound is up substantially, thanks to the initiative of Alex Podnick. Describing his recent trip to Israel as part of the UIA's New Generation Leadership Mission, he announced a 25% increase in the family contribution. This was matched by all, at the meeting co-chaired by Mike Rabovsky and Saul Podnick.

Visitors to community UIA meetings included Ocopnick, UIA shaliach Arie Lewin, Zvi Garcy, Jerusalem English desk director, Temple Sinai's Rabbi Jordan Pearlson, Israel Consul Haim Divon, UIA Ontario Region chairman Samuel Taylor, past chairman Sidney Starkman, national executive vice-president Walter Hess, and other volunteers and professionals.

Sam Caplan of Ottawa was noted community leader

By GAYE APPLEBAUM

OTTAWA —

Sam Caplan, Ottawa's venerable Benevolent Society leader, died here last week, two weeks short of his 85th birthday.

"Mr. Sam," as he was affectionately known, was cited by the United Way of Ottawa-Carleton as "almost certainly the volunteer with the longest period of service" for his devotion to the Ottawa Hebrew Benevolent Sociey, an organization he joined on his 16th birthday, 69 years ago.

Caplan served the society in every capacity, including the presidency, which he held for 28 years. The Benevolent Society became a part of the Jewish Social Services Agency in 1980.

The OHBS operated on an ad hoc basis, with Caplan and his tightly knit membership available to the needy at any hour. They often provided families with food, clothing money or emotional support in difficult economic times.

During his teens, he was active in both the Ottawa Boys Zionist Society and the newly formed YMHA. From 1916 to 1934 Caplan taught a co-ed Sunday school, despite rabbinic disapproval of the school. In 1921 Caplan became a charter member of Canada's third B'nai B'rith branch, Ottawa Lodge.

In the 1950s Caplan was named president of Adath Jeshurun Congregation, a synagogue his father helped found. He also served on the boards of the Canadian Arthritis Society and Ottawa Neighborhood Services, with several terms as president of each.

He was a member of the original Ottawa Rehabilitation Institute and held several offices on the Jewish Community Council.

The Council struck a special plaque commending Caplan's "outstanding contribution" to Jewish life in Ottawa.

Caplan is survived by his wife Marcia, and his children George, Carole and Rhoda.

COMING EVENTS

בית צדק BETH TZEDEC

Continuing - BETH TZEDEC Museum Special Exhibit on East European Jewish Life: Pen & Ink drawings of wooden Synagogues in Poland and paintings of shtetl scenes by Montreal artist **Nathan Kaplan**; lithograph series "Goodbye to Exile" by **William Wachtel**; original photographs of remaining Jewish sites in Poland by **Stephen Epstein**. Exhibit runs to May 31.

SAT., MAY 28 - **JOINT BETH MIDRASH, JUNIOR CONGREGATION SERVICE** - *9:45-10:45 a.m.* Study Session led by **Rabbi Lawrence Troster**; *10:45-12 noon* Service in Chapel; *12 noon* Special Kiddush.

SUN., MAY 29, 9:30 A.M. **MEN'S CLUB BREAKFAST,** Installation of Officers and Awards.

TUES., MAY 31, 12:15 P.M. - **FRIENDSHIP CLUB PLUS 50. "Musical Luncheon"** with guest artist **"Aelita"**, internationally-known singer. (Aelita has performed in the Piper Club in Rome, the American Hotel in San Juan, the Waldorf Astoria and the St. Regis in New York.) Door prizes. Reservations required. Call 781–3511. Everyone welcome. Admission $5.

TUES., JUNE 7, 1:15 P.M. - **FRIENDSHIP CLUB PLUS 50. "Lecture".** Guest speaker: **Dr. David Shaul,** Gynaecologist. Topic: **"Sex: Not Older — But Better".** Everyone welcome. Coffee & cake. Non-members $1.

SAT., JUNE 11. During the morning services, the Officers and Board of Governors will be installed.

SAT., JUNE 11 & SUN., JUNE 12: **THE MICHAEL AND ANNE FIRESTONE ANNUAL LECTURES** with **Prof. Emanuel Sivan.** Saturday pulpit lecture entitled **"Update on the Middle East".** *Sunday 10 a.m.* **"Jerusalem — Jewish and Muslim Viewpoints".**

The United Synagogue of America, Ontario Region

Spring Conference on Jewish Education

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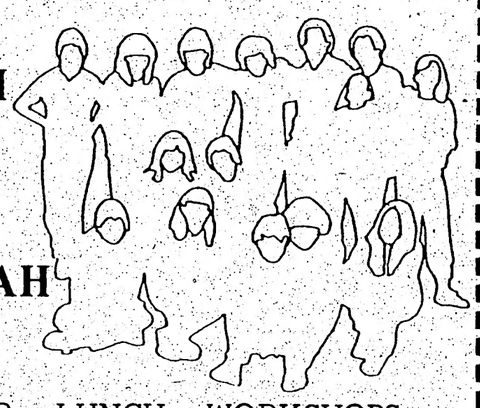

KEYNOTE SPEAKER — LUNCH — WORKSHOPS
Sunday, June 5, 11 a.m. – 4 p.m.
Adath Israel Synagogue
37 Southbourne Avenue, Downsview
Registration: $10.00 per person
R.S.V.P. 781–6908

SCOUTS CANADA

On the occasion of the 75th Anniversary of Scouting —

Calling all old members of Scouting from

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Sunday, June 5, 7:30 p.m.

Northern Branch, Jewish Community Centre of Toronto, 4588 Bathurst St., Willowdale, Ont.

From Tamarack to Tamaracouta — Reminisce about old times!
Hear an update on Jewish Couting in the World!
Details on the upcoming World Jamboree!
Hear about the visit from an Israeli Scout delegation!
If you long for that SCOUT SPIRIT, join us on JUNE 5.

Guest Speaker: **DUBI OFFER**

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STATE OF ISRAEL BONDS

Thomas O. Hecht, National President of Canada-Israel Securities Limited, proudly announces the appointment of Alex Eisen, Toronto, as National Chairman of the Synagogue Division. At the same time, Mr. Hecht confirms the third consecutive term of Rabbi Henry Hoschander, Toronto, as National Chairman of the Rabbinic Cabinet. The 1983 Associate Chairmen are: Rabbi Moses J. Burak, Toronto; Rabbi J. Benjamin Friedberg, Toronto; Rabbi Benjamin Hauer, Montreal; Rabbi Peretz Weizman, Winnipeg; Rabbi Louis I. Schechter, Calgary; and Rabbi Baruch Zaichyk, Vancouver.

Alex Eisen — Rabbi Henry Hoschander — Rabbi Moses J. Burak — Rabbi J. Benjamin Friedberg — Rabbi Benjamin Hauer — Rabbi Louis I. Schecter — Rabbi Peretz Weizman — Rabbi Baruch Zaichyk

JDF plays host June 2-5

Conference on diabetes to focus on new research

By
FRANK RASKY

TORONTO —

Helaine Shiff remembers how she was in for three shocks when she discovered her 7-year-old son, Lorne, had developed diabetes and would have to take insulin injections for the rest of his life.

Shock No. 1: Being told by doctors that her son's diabetes seemed to have been caused by a virus, but it remained a mystery and they weren't sure.

Shock No. 2: Being informed that insulin was merely a tool for controlling diabetes, and science had yet to discover a means of prevention and a cure.

Shock No. 3: Complications arising from diabetes were capable of killing her son.

All this led to Helaine and her husband, Allan Shiff, a builder who heads Havenbrook Realty, founding in 1978 the Toronto Chapter of the Juvenile Diabetes Foundation (JDF), which now has 350 members devoted to raising funds for research.

It also led to their chapter in Toronto [the city where insulin was discovered more than 60 years ago] preparing to play host June 2 to 5 to more than 350 delegates from 156 chapters in 17 nations who will gather at the Inn on the Park for the annual international Juvenile Diabetes Foundation Conference.

The public is invited to telephone Helaine Shiff, or her chapter chairman Annette Oelbaum, at JDF headquarters at 4632 Yonge St. (224-2633), and attend two open sessions.

One begins at 6 p.m. on Thursday, June 2, when you'll be able to tour a replica of the Banting-Best laboratory at the Ontario Science Centre; enjoy a free dinner; and hear Michael Bliss, author of the best-selling The Discovery Of Insulin, give an informal talk.

The other begins at 9 a.m. in the Park Ballroom of the Inn on the Park. For a fee of $10, you can stay for lunch while being entertained by Diane Dupuy's black-light theatre troupe, the Famous People Players. But the major attraction will be talks by experts, who will present, in lucid language, up-to-date information involving Diabetes Mellitus.

Here are the vital facts about this chronic disorder, which adversely affects your body's ability to manufacture insulin — the chemical needed to convert your carbohydrates into energy:

• There are two types of diabetes: juvenile (insulin-dependent or Type I) diabetes and maturity-onset (Type II) diabetes.

Juvenile diabetes, the most severe form of the disease, can appear at any age, though most commonly from infancy to the late 30s. Juvenile diabetics must take daily injections of insulin just to stay alive.

• Maturity-onset diabetes usually begins in the middle or later years, but it is characterized by a slower progression of the disease and its complications.

Treatment is usually through diet control and body weight, sometimes with the addition of oral medication. Insulin is generally not required, at least for a number of years.

• It is estimated that diabetes now affects one million people in Canada. Of these, over 100,000 are juvenile (or insulin-dependent) diabetics. Its prevalence is increasing at a rate of 6% a year.

• **In children, the onset of diabetes can be particularly swift and severe, the course of the disease unstable, and the problems acute.**

It is presently estimated that one-half of these individuals die from kidney disease within an average of 25 years following the diagnosis of diabetes.

• Diabetes is the third leading cause of death by disease in North America, after heart disease and cancer. Last year it claimed over 300,000 lives.

• Diabetes often leads to heart attack, stroke, kidney disease, gangrene and nerve damage. Juvenile diabetics suffer the greatest disability and are most prone to develop these incapacitating complications.

• **Symptoms of diabetes can include increased thirst, increased urination, weight loss in face of an increased appetite, itching of the skin, frequent tiredness, vision changes, and slow healing of cuts and bruises.**

• The only known treatment for juvenile diabetes at this time is a combination of insulin therapy, proper diet control, and exercise.

• When Doctor Frederick Banting and Charles Best announced their discovery of insulin in a Toronto laboratory in 1921, it was heralded as a cure for diabetes. It is now known that, while insulin helps to control diabetes, it is not a cure.

• JDF is engaged in funding promising research projects and development programs for research investigators which have already helped bring significant progress in the development of human insulin in the laboratory, experimentation with an artificial pancreas, Beta Cell transplantation, identification of viral causes of diabetes, and a tissue information and exchange program.

This year, JDF has awarded $4.9 million to diabetes research bringing its cumulative dollar commitment to research to $18.4 million.

Helaine Shiff points out that her son, Lorne, now a 19-year-old student at Leaside Collegiate, who hopes to study business management at McGill University, is doing "relatively well" with his daily insulin injections.

"But the problem is that the longer you are on insulin, the more prone you are to develop complications," she says. "So we still worry about him."

She urges those who wish to sign up for a membership [$10 for a single person, $20 for a family] to get in touch with her at JDF headquarters.

Pulver, Levin to head Toronto Alpha Omega

TORONTO —

Dr. Paul Levin, a Mississauga orthodontist, was installed as the new president of the Toronto Alumni Chapter of Alpha Omega at a recent dinner at the Westin Hotel.

Marlene Pulver was also installed as president of its spouses' organization, Alpha Omega Women.

Dr. Jeffrey Kirshenbaum, editor of the Alpha Omega Review Toronto Alumni, points out that Alpha Omega is an international fraternity which represents Jews in dentistry.

Marlene Pulver

Dr. Paul Levin

He says the Toronto Chapter, "the largest and most active in the fraternity," has about 850 graduate and undergraduate members.

Birthday tours of hospital

TORONTO —

The Princess Margaret Hospital, one of the world's leading cancer centres, is celebrating its 25th anniversary this year.

To help celebrate its birthday, the treatment centre has invited the public to an open house June 19 at 500 Sherbourne St., just north of Wellesley.

From noon to 6 p.m., there will be four 65-minute guided tours. Experts will show you the new ultrasound equipment, the electron microscope, and gene cloning demonstrations.

You are invited to watch films dealing with breast self-examination, cancer and cancer detection.

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Concern laced with wit

Seiden has no-nonsense approach to medicine

By
MIRIAM CHINSKY

TORONTO —
When he was asked why he became a doctor, family physician Howard Seiden's answer was direct: "Because that is what my grandfather wanted."

Seiden, who writes a no-nonsense syndicated medical advice column in the Toronto Star, revealed the same straight forward approach combined with scientific competence, in a recent talk to North-East Jewish Seniors at Beth Tikvah Synagogue.

Although only in his early 30s, he somehow brings to mind the old-time family doctor whose concern for his patients was laced with wit.

Explaining how to achieve productive longevity he said: Don't let the wear and tear get to you. "Be a kid; go out and kick a can. Let things roll off your back and keep a sense of humor."

He compares life and stress to a tire with a nail in it (one weakness in the tire and it bursts); maintaining that longevity has to do with reducing the wear to prevent the tear.

He also emphasizes the benefits of preventive medicine.

Glaucoma, a disease in which increasing pressure on the eyeball results in loss of sight, frequently presents no symptoms until, "suddenly you sideswipe someone when you are driving and realize that you've lost peripheral vision." But there is a very good test to ascertain if you have the problem, and for everyone over 45, this is good medicine, he says.

Cancer of the colon, if caught early, can often be cured, and there is an inexpensive, painless test to determine its presence. But, says Seiden, when it comes to a rectal examination for cancer, "we don't like doing it and you don't like getting it, so it's neglected."

Pap smears, he added, are easy, but often the high risk person doesn't come in.

And government can be at fault, he insists. "Often it is the politician who decides what we'll prevent — not so much for our health, as for votes.

"Business interests dictate what will be done. Cigarettes and alcohol are good for the economy. Similarly, the presence of radioactive nuclear dust in a northern mining town is being ignored. This is clearly a situation which endangers our health . . . but no one cares."

Is government responsible? Should eye examinations and blood pressure tests be mandatory? Should doctors be responsible? "I don't know," says Seiden. The government may decide that something is not cost-efficient. The government may say that paying for pap smears every year is not cost-efficient. "It doesn't seem to matter that this could save lives. There is lots of money for aircraft carriers and bombs, but when it comes to health...."

However, the ultimate responsibility for your health is your own. "Doctors can help along the road with treatment and advice, but they can't wave a magic wand and make you better."

You have to help; you have to want to be well.

Attitude, he declares, can be crucial in prolonging life. He speaks of the woman with terminal cancer who told her doctor: "I'm going to die my way, happy, not yours," and is still actively coping.

In any situation, Seiden holds, all of us have options. We must fight for what we want, and this applies to medicine.

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We must press Canada to aid Falashas' release

By CYNTHIA GASNER

TORONTO — Rabbi Jossef Hadani, the Black 34-year-old spiritual leader of the Ethiopian community in Israel, urged Canadian Jews to press their government to work for the Ethiopian Jews' release to Israel.

"There are a few encouraging signs coming forth right now," he said. "We must seize the moment, which may never occur again."

These signs include the reopening of two synagogues and two schools, in a government bid for tourism, said Rabbi Hadani.

The schools are under Ethiopian administration and there is an Ethiopian teaching staff with no Jewish content.

Rabbi Hadani was addressing a community meeting here last week at the Shaarei Shomayim Synagogue, co-sponsored by the congregation and the international affairs committee of the Canadian Jewish Congress Ontario Region.

Also at the meeting:

• Wendy Schelew, chairman of the Ethiopian sub-committee, announced the organization of a 10-day Canadian delegation trip to Ethiopia in November. "It will be modeled on the Soviet Jewry mission, where Refuseniks were visited and given immeasureable hope," she said.

• Les Scheininger, new regional CJC chairman, read a resolution passed at the CJC Plenary declaring Congress' "concern for the plight of the Ethiopian Jews" and its call "to co-ordinate efforts with existing organizations . . . to rescue and absorb them fully in Israeli society."

Rabbi Hadani, who came to Toronto from the Montreal Plenary, spoke in Hebrew. A simultaneous translation into English was provided by Rabbi Eliezer Rokach, Hebrew studies principal at Associated Hebrew Schools.

Born in the Ethiopian village of Ambovar in the Gondar region, Hadani arrived in Israel in 1972. He received smicha from Rabbi Ovadia Yosef and Rabbi Shlomo Goren, the former Sephardic and Ashkenazic Chief Rabbis of Israel.

Hadani has been actively involved in bringing Ethiopian Jews to Israel where he helps them integrate.

He said: "There is a strong Ethiopian Jewish belief that someone will pick them up and take them to Israel soon. Because everyone is waiting and ready to go, they don't bother planting crops. They believe they will not be there for the harvest."

World in Hebrew

By JOSEPH KLINGER

עובדתון: מכון קרן התרבות טרור, פוליטיקה ופסיכולוגיה:

במחקר פסיכולוגי נבדקו הי-סודות הפסיכולוגיים של ה-טרור האשפ"י כלפי ישראל. פסיכולוגים מאוניברסיטת תל-אביב בדקו אם הטרור הצליח או נכשל בנסיונו להשפיע על הישראלי בכיוון הרצוי, למ-חבלים. נבדקו באיזו מידה הטרור מצליח לזעזע ולהחריד את הציבור הישראלי והאם כפועל יוצא מזה מפעיל ה-ציבור לחץ על הממשלה ה-ישראלית בכיוון הרצוי לאש"ף. במהלך הכנת המחקר התרחש פיגוע חבלני בנהריה שבו נהרגו אב ושתי בנותיו ואשר זעזע עמוקות את הציבור כולו. בתשובה לשאלה "עד כמה אתה מודאג מפעילות טרור בארץ?" השיבה אוכלוסיית המדגם (מכל הארץ) כדלהלן: מודאג מאוד - 49 אחוזים; מודאג - 39 אחוזים; לא מודאג - 7 אחוזים; בכלל לא מודאג - שני אחוזים. זמן קצר לאחר הפיגוע ב-נהריה היה אחוז המודאגים מאוד - 48; המודאגים - 31. חודש וחצי לאחר הפיגוע ירד שיעור המודאגים ל-36 אחוזים, ושיעור המודאגים היה 36 אחוזים. מסתבר ש-שיעור המודאגים ישירות מן הטרור הוא גבוה - למעלה מ-70 אחוזים. המסקנה היא שהטרור משפיע על הישראלי וזורע פחד וחרדה; אך מסתבר, גם, כי קיימת תמיכה רחבה בפעולות תגמול סלקטיוויות נגד הטרור האשפ"י. 93 א-חוזים מן הציבור בישראל תומכים בטרור נגדי. מכאן שהטרור האשפ"י משיג תוצאות הפוכות ממה שבקשו המחבלים להשיג בישראל. אין לחץ על הממשלה להכנע לדרישות אלא ההיפך - תודעת הציבור מ-חזקת את ידיה של ממשלת ישראל.

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Cohen will address Update 83

Deputy minister to be speaker

TORONTO — Marshall A. Cohen, federal deputy minister of finance, will be the keynote luncheon speaker at Update 83, a tax seminar sponsored and organized by the Professional Advisory Committee of the United Jewish Welfare Fund Endowment Fund.

The day-long program, which will be held on Thursday, June 9 at Beth Emeth Bais Yehuda Synagogue, begins at 9 a.m., and is primarily geared to update lawyers, accountants and life underwriters on the changes and complexities of business and corporate taxation.

The morning portion of the program will focus on four areas of tax planning. Paul Schnier will discuss "tax aspects of business failures;" Earl Miller will deal with "the treatment of losses;" Irving Rosen's topic will be "corporate profits — some thoughts on how to take it out;" and Hubert Moeller will delve into the number of ways to "put money into the business."

The day winds up with a question-and-answer period.

Ronald Appleby, a tax lawyer who is chairman of the UJWFEF Professional Advisory Committee, stated that response from the business and professional sector to the annual Update seminars, "has grown enormously in the past six years. The sweeping changes in tax legislation with each new federal and provincial budget, have made it mandatory for professionals in the field to take advantage of seminars such as this.

"From the feedback we've been getting, there's obviously a need for this 'think tank' type of day," he continued.

For several years now, the Update seminar has been accredited by the Ontario Institute of Chartered Accountants. Cost for the day, which includes lunch and coffee breaks, is $90 per person.

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Inheritance law cuts Soviet take

TORONTO — The Ontario government has introduced an amendment to the Estates Administration Act, which will attempt to prevent or alleviate problems encountered when Ontario residents die leaving beneficiaries in the Soviet Union.

In introducing the bill, Attorney-General Roy McMurtry said: "It appears that exorbitant charges by the Soviet government or its agents, and a low exchange rate for conversion of dollars into roubles, result in a beneficiary receiving less than the amount he should receive."

The amending act contains a provision that requires a court order to be made before money can be paid out of an estate in Ontario to beneficiaries in certain countries.

Money can be withheld, if it appears that its full value will not reach the beneficiary by reason of various fees and taxes and an unrealistic exchange rate.

The provision is based on legislation in the United States, under which a court may withhold money unless it is satisfied that the claimant will have the "benefit or use and control" of it.

Jews of Syria need attention

By EVA BLAY

TORONTO — The plight of Jews in Syria has not been accorded enough public attention, according to Rev. Roland de Corneille, Liberal MP for Eglinton-Lawrence.

"Canada is concerned about the health and welfare of Syrian Jews," he told more than 100 persons at a recent breakfast gathering at Magen David Congregation. "We want to save these people."

Discussing other issues, he said he was surprised there had been no outrage expressed during the 14 years that James Keegstra of Eckville, Alberta, had taught children that the Holocaust was a myth.

Concerning Nazi war criminals living in Canada, de Corneille believes Canada can and should prosecute them. If not, the suspects should be extradited.

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Travel

St. John's marking anniversary

By
JAMES MONTAGNES

ST. JOHN's, Nfld. — This summer there will be celebrations in Canada's newest province to mark 400 years since Sir Humphrey Gilbert, half-brother of Sir Walter Raleigh, brought the first colonists to the St. John's area.

The colony was the first established in what was to become the British Empire. Gilbert claimed the island formally for England and Queen Elizabeth I.

On June 24 the official celebrations for the 400th birthday start in St. John's.

There will be a Heritage Festival for a week in this capital city from July 1 to 8.

There will be cultural events — from art shows to theatrical performances to folklore festivals during the summer. These include a music festival with performers from many European countries, an annual regatta at St. John's, which is believed the oldest continuing sporting event on the continent, ceremonies on Aug. 5 re-enacting the actual 1583 Gilbert taking possession, an air show and a naval visit by ships of the North Atlantic Treaty Organization (NATO).

While Water St. in St. John's, the city's main shopping street, is believed the oldest street in North America, used by fishermen off the Grand Banks since the 15th century, Newfoundland had a settlement 500 years earlier near the northern end of the island.

Excavations in recent years have uncovered the site of a Viking settlement at L'Anse-aux-Meadows. Outlines of the sod houses have been found and the same type of houses rebuilt. The area is now an historical site; a highway goes most of the way along the western coast to the Viking village and there is a small motel nearby at Pistolet Bay.

Newfoundland is still off the beaten track for most vacationers, but is easily accessible by air and by ship from Sydney, N.S. Scenically it rivals some of Norway's fjord country on the western coast, as this travel writer found out, with long bays amid heavily forested low mountains.

On the east coast numerous fishing villages with unusual names such as Heart's Delight, Blow-me-down, Misery Point and Joe Batt's Arm are frequently perched on bare rocks above the Atlantic Ocean.

The province has two national parks: Terra Nova on the east coast and Gros Morne on the west coast.

Part of the Trans-Canada Highway crosses the island from east to west, with the eastern terminus near St. John's and the western near Port-au-Basques, where the overnight ferries sail from and arrive with passengers and freight to and from the mainland.

Worth visits at St. John's are Signal Hill and the Cabot tower where you will have a good audio-visual introduction to Newfoundland's history and see the site where Marconi received the first wireless signals from England in 1901.

Just out of town you can see where the first trans-Atlantic aviators started soon after World War I. There are some historic homes and museums with artifacts of the original Beothic Indians.

The harbor, enclosed by a narrow entry from the Atlantic is a busy place with fishing ships from Portugal and other countries, and support ships for ocean drilling operations.

There are numerous local museums in neighboring communities on the Avalon Peninsula.

Central Newfoundland is best known for its airport at Gander and the good fishing and hunting in the surrounding area. At Corner Brook on the west coast are major pulp and paper plants and a legislative complex to supplement that at St. John's. The city is set in a wooded mountainous area.

Newfoundland has a good road system, numerous provincial parks, quite a few recently - built hotels and motels, plenty of small dining spots where seafood and specific Newfoundland dishes can be obtained. And for the adventurous there is Labrador on the mainland to the northwest, accessible by ship and plane.

[There is one synagogue, Beth-El, at St. John's — a fairly modern structure.]

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LUXURY LIVING

Almond white complements pine furnishings. Here, wicker accents, glass jars in open storage and greenhouse make cozy kitchen setting.

White– the 80s look

TORONTO —

Whites take on a new color direction in decorating for the 80s. Subtle but polished whites with a definite color tint offer a bright and refreshing change in the neutral colors of today.

"Subtle color-washed whites can be used to complement a decorating scheme or create a new atmosphere," says Dave Beech, independent color consultant to C-I-L Paints Inc. "A rose white is the perfect backdrop for bold pinks, lilac and plum tones. Apple white used with blue and green looks cool, clean, soothing to the senses."

Beech says that there are lots of little things we can do to give our rooms a real breath of style without spending a fortune. And the lighter, brighter shades make decorating decisions easier.

Give a traditional room a lighter look with a soft white paint in a warm beige cast to show off wood furniture. Rearrange furnishings to highlight your favorite pieces. Coral and peach accents liven the setting.

In a room with little architectural detail, add a molding for structure. Paint walls and ceilings in subtle color and the molding in a creamy tint.

A plain, boxy room gets a lift by painting walls a creamy white and the ceiling in a deeper tone to add color interest. This color can be repeated in a simple wall graphic or on a painted piece of furniture.

If you have a big room with lots of architectural character, paint everything a creamy white. This will give a large space unity and will set off special furnishings and accessories.

An unused corner can become a cheery breakfast nook. Paint, some basic carpentry and inexpensive furnishings can transform the space.

A living area becomes more graceful when you keep colors all in the same family. Dress windows and tables in yards of fabric for an elegant setting.

A small room seems more spacious when you use subtle shades for airy simplicity.

Old and new furnishings can mix easily. Determine the predominant color and paint walls in a co-ordinated color for a monochromatic look. Bold accents and large scale accessories complete the scheme.

Floral pattern strong trend claims flooring stylist

MONTREAL —

Flowers are blooming everywhere this spring, including indoors. Wendy Claussen, chief flooring stylist for Armstrong Cork Industries Ltd. of Montreal, says florals are the hot new trend this year. Though the selection is still somewhat limited, it is expanding rapidly, she claims.

Florals could eventually erode the dominance of the "naturals" — the brick, stone and wood patterns that have been so popular in vinyl floors for the last decade, she says.

Although the public still prefers the naturals by a wide margin, she sees the florals making a strong bid to replace them someday in home decorators' affections.

The natural patterns themselves are undergoing a slight change in colour. The old terra cottas, beiges, almonds and browns, which had a distinctly yellowish cast, are giving way to natural colors with a cooler, redder cast like taupe.

Also, two new natural colors have made their appearance and have been very well received. They are warm gray and old ivory [also called eggshell and French vanilla].

The pastels, which made their first appearance last year, are back again. But while last year's popular pastels were clean, sherbet colors, this year's are dustier versions of rose, seafoam (a bluish green) and peach.

Among the natural patterns, Armstrong's Claussen says that the "pavers" (vinyl floors resembling clay tile quarry tile) have taken over the spot. The big-scale, ornately decorative Italian ceramic tile patterns are no longer so prevalent, she says.

Besides the florals, the other new trend that looks promising is what Claussen calls the "nostalgic motif." This includes Victorian, currently undergoing a strong revival, as well as art nouveau and art deco [the two dominant styles before and after World War I].

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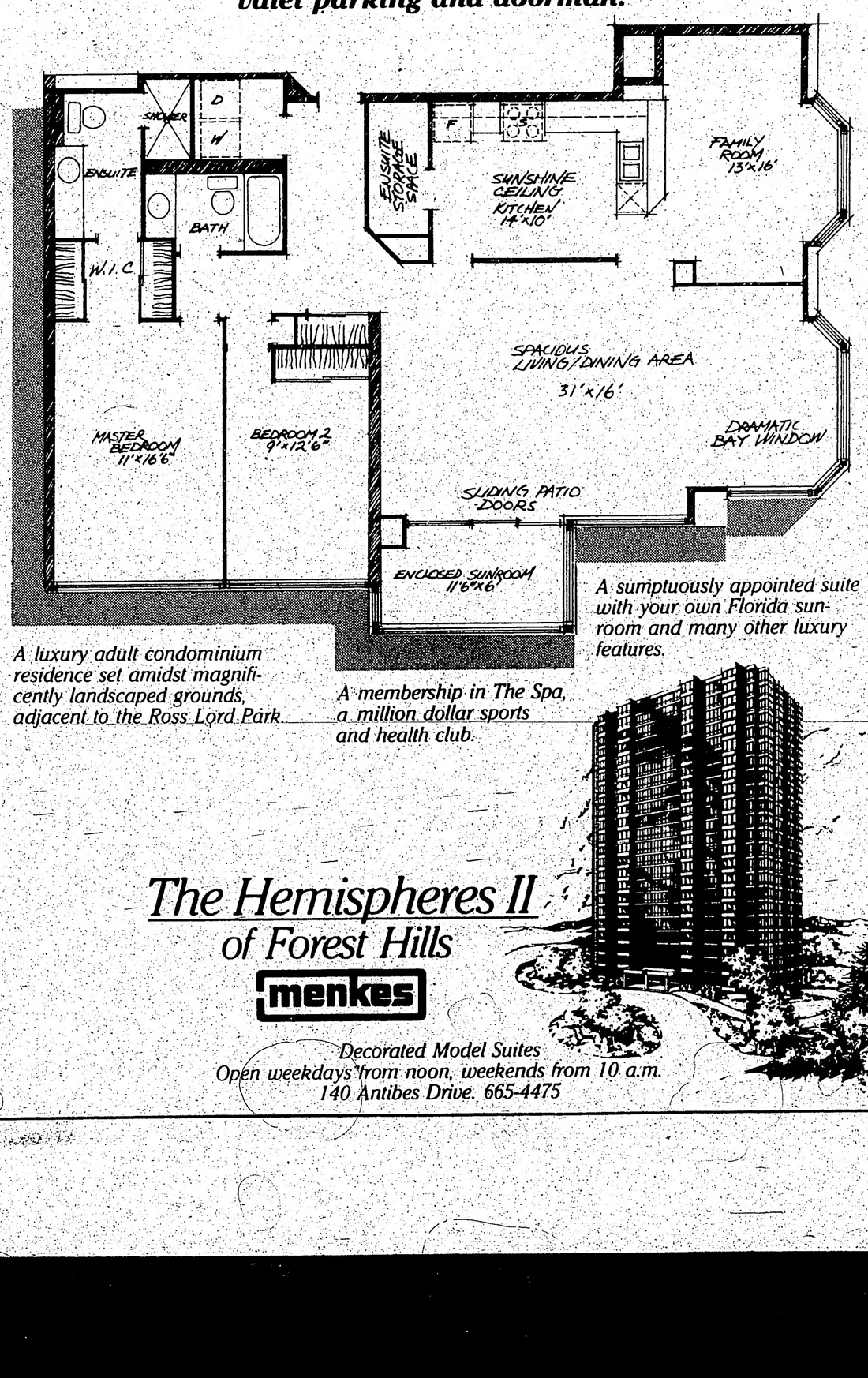

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LUXURY LIVING

Removes the wrinkles

Relaxing, soothing treatment brings radiant skin

By
FRANK RASKY

TORONTO —

One woman said: "My face was so pitted and scarred with eczema, it looked like four miles of bad roads."

Another woman said: "I was so baggy-eyed, I looked like an alligator."

Still another said: "My acne was so awful, my complexion looked like a collection of gopher hills and holes on the prairies."

In each case, Farida Deske pointed to a pre-beauty-treatment photo and then remarked proudly: "Just look at her now! What a difference, eh?"

What a difference, indeed. All three had agreed to display their lovely, radiant skins at a recent press reception to demonstrate what Farida Deske had achieved for them at her Institut de Beaute at 227 Eglinton Ave. W. [telephone 482-4587].

Farida Deske doesn't claim to be a Jewish miracle worker. In fact, she says she refuses to accept 50% of the women who apply for her non-surgical facelift treatment and directs them instead to a plastic surgeon.

Neither does she claim to be Toronto's only professional esthetician who removes wrinkles and smoothens skin texture with a non-surgical technique. She readily acknowledges that some 15 Metro beauty salons use battery-operated devices similar to her Tsunami Wave machine.

What makes her method unique, she says, is that she not only stimulates the 30 facial muscles underlying the skin electronically; she also applies her own vegetable revitalizing creams. As a result, she guarantees successful improvement in 98% of the cases.

Though she doesn't profess to be a physician, the 37-year-old beautician, who took two years of training at the Esthetique Cardinal School in Paris, puts great stock in Dr. Thomas Wing. He's the Los Angeles medical specialist who supervised the development of the $5,000 Electro Therapeutic Device she uses.

Farida Deske applies toning mask to client at her Institut de Beaute.

After observing that certain facial conditions such as Bell's palsy, neuralgia, paralysis and strokes could be treated successfully by using a gentle stimulus with electrodes, Dr. Wing decided that the same method could be employed to firm up sagging muscles, which in turn would correct saggy skin.

Years of research also showed that the treatment stimulated blood circulation to the face, which then tightened up the muscle tone and tautened the flabby skin, thus helping to counteract the dryness that contributes to wrinkles.

The Tsunami Wave technique, as it came to be known [after the Japanese word for tidal wave], appealed to Deske because it was painless and harmless.

It uses no laser beams or needles; there are no puncture marks, no bruises, no scars. The electrodes provide a relaxing, soothing warmth, and the device has been accepted for registration by the Canadian Food and Drug Administration.

To make her alternative to cosmetic surgery workable, you must take a minimum of 12 treatments. The charge is $65 per 90-minute visit, and she promises virtually immediate results.

For an extra $65, you can also combat unsightly cellulite, whether it's drooping from your jowls, breasts or thighs, by taking a 60-minute treatment with her line of French Gerobio rejuvenating creams which she imports from Cannes.

The cream is a combination of vegetables and animal extracts, vitamins, trace elements and mineral salts. It hardens into a mask when spread on the face, arms and body, and generates a source of infra-red heat, which then breaks down the fatty tissues.

Deske urges her clients to accompany her treatments with a regimen of exercises and sensible diet.

She herself is a walking ad for her beauty treatment. Born in Corsica, France, one of the nine daughters of a Jewish Egyptian clothier and a Brazilian Israeli, she is a raven-haired beauty with a flawless complexion.

"You should have seen me when I was 12 years old," she says. "Due to my hormones, my face was festooned with pimples. That ugly rash of acne inspired me to go to Paris and become a professional beautician."

Sixteen years ago, she arrived in Montreal with $300 in her pocket, two old suitcases, and one new esthetician's diploma. Thanks to Manpower, she landed a $120 a week job with a salon called Institut de Beaute, and she hasn't looked back since.

She's a workaholic who puts in a 70-hour week on the job. Yet she manages to exercise three hours a week at The Workout; look after her 11-year-old daughter, Sabrina; and is currently considering, with her market manager husband, Ralph, plans for franchising her salons.

Her clients, who range in age from 17 to 70 but average 40, are advised to follow these basic beauty hints:

- Drink at least six glasses of water every day.
- Cleanse your skin thoroughly every day.
- Avoid the direct rays of a hot sun — the worst enemy of a woman's complexion.
- Control the impulse to be a junk food snacker; if necessary, paste a picture of a hippo on your refrigerator.
- Exercise daily, even if only for 15 minutes.
- Don't let a skin problem get out of control. Consult your doctor or professional skin expert today.

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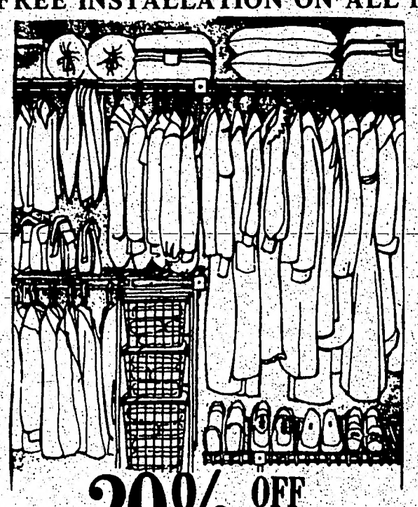

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LUXURY LIVING

Joe Gorenstein [left] and partner Mark Weston specialize in home renovations.

Renovation, add-on can beat recession

By
FRANK RASKY

TORONTO —

With the recession still lingering on like a toothache and mortgage rates still somewhat scary, middle-income couples are reluctant to move.

Instead, they're redecorating or adding on to their kitchens, family rooms and bathrooms.

That's why Joe Gorenstein and Mark Weston, the partners who own Redecor General Contractors [telephone 482-8242], have been doing a brisk trade.

Weston, the 26-year-old designer, will provide meticulous design drawings to meet your budget requirements (a bathroom design will cost about $300; a kitchen design approximately $550).

And Gorenstein, the 28-year-old general manager, who's been in the construction business since he was a kid of 14 working for his father, Sid, at Wembley Construction, will make sure you get value from the building tradesmen (renovation range from $5,000 to $150,000).

There's no charge for that first visit when you call them in for a consultation, the partners point out.

Both are graduate students of the 2-year residential construction management course at George Brown College, where they met back in 1974.

Gorenstein worked as a construction superintendent for Costain and Sandbury Homes. Weston got his workaday design expertise at the Georgetown Design Construction Co.

In 1979, they joined forces and set up Redecor with a capital of $100 between them, but a lot of solid experience to make up for a lack of cash.

This year, with a staff of four, they expect to gross $750,000. In commercial jobs, they've renovated The Workout exercise salon on Yonge St. and completed a million-dollar shopping plaza at Dundas St. and Highway 427 in Mississauga. But they prefer to help out couples, 35 and up, who can't scrape together enough to move.

"We get our satisfaction from a job well done," says Gorenstein. "You can't beat it."

What's the major mistake made by couples who redecorate?

"They rush in without first making inquiries about a redecorating firm," says Gorenstein. "We encourage — in fact, insist — that all potential clients see our past jobs and talk to our past happy customers."

RHOSP changes

Be patient– legislation coming

If you're planning on buying home furnishings and appliances with funds from your Registered Home Ownership Savings Plan [RHOSP], be patient. The legislation covering this feature of the new federal budget has not yet been approved by Parliament.

Under the new regulations covering your RHOSP, as announced in the recent budget speech, you will be able to withdraw, tax free, funds from your plan to buy certain items of new furniture and appliances. Such goods must be purchased for the taxpayer's own use in his home.

The funds can be withdrawn without collapsing the RHOSP — as has been the case up to now.

According to the Globe and Mail, it may be several weeks before the legislation covering this change is introduced in the House of Commons and it will take time for the department of finance to issue the guidelines covering withdrawals to financial institutions.

So hang in there folks. That RHOSP money will be available to you soon — hopefully before the current exemption of Ontario sales tax on home furnishings runs out [Aug. 8].

Prices of resales are coming down

TORONTO —

Resale housing prices in the Toronto area have declined in all housing categories since April, 1982, according to information released by Royal Trust, Real Estate Division.

However, first quarter results for 1983 (Jan. 1 to April 1) are showing increases in value for luxury condominium apartments, standard condominium apartments and standard condominium townhouses.

Of the six housing categories included in the study, the most significant price drop taken since April 1, 1982 is the decline in value of luxury condominium apartments. They are down by about 9%, or approximately $10,500 (from $123,000 to $112,500) over the past 12-month period.

This year's first quarter values appear to have stabilized at $112,500.

The findings are drawn from the current issue of Royal Trust's Survey of Canadian House Prices.

Luxury condominium townhouses, down 7%, or approximately $8,250, over the 12-month period [from approximately $122,500 to approximately $114,250], recorded less of a decrease in the first quarter of 1983 — a modest 0.1%, or approximately $100 [from $114,250 to $114,150].

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Arts

For Adults Only runs till May 29

Play gets behind grisly newspaper headlines

By
GARY COHEN

TORONTO —

The headlines are familiar to anyone who reads a newspaper. The stories below them are disturbing — grisly yarns of senseless abduction, rape and murder. The victims, usually pretty in a high school yearbook sort of way, are often not out of their teens — if they ever got into them.

The frequency and nature of these incidents leaves most of us shaking our heads. But for 23-year-old director Tom Diamond a light came on and out of the darkness walked a play.

Cast of For Adults Only, a presentation of Leah Posluns Theatre School, which runs until May 29.

For Adults Only, this year's Leah Posluns Theatre School senior youth production which runs to May 29, is a peek behind the sensationalism at the personal struggles of young people trying to cope with the ramifications of an adult event. The play focuses on a murder-rape victim's peer group and how the members deal with the loss of their friend and being forced to grow up in a hurry in an adult world.

Diamond's morbid fascination with the topic took him a few layers below the surface. "As a director I'm always looking for ideas," he says, while sitting in the Leah Posluns workshop theatre with 27-year-old Adults playwright Colleen Murphy. "These abduction-rape-murder stories we read about all the time fascinated me in three ways. I was fascinated by the victim, the victimizer and the victim's friends and family."

Empathetic curiosity provided the springboard for the play. "I thought about how the mother and father of the victim must feel," Diamond continues. "And I thought about how friends would feel. I asked myself, 'if it happened to one of my friends how would it change me.' And that's what the play is about — change not death."

Although Adults is not recommended for young children, Rose Dubin, director of the drama school, says the play is "not salacious." In fact, none of the violence or details of the crime are depicted on stage. "The play is about the effect, not the cause," Diamond stresses.

"A basic thrust of the play," Murphy says, "is that none of these crimes make sense. You can't put the pieces together. We can sit around for five years and try to rationalize it — but you can't make sense of it." She adds that when these things keep appearing we eventually become "numbed" to them and stop questioning.

The play is in three parts. A surprise party scene during which the group learns that their friend is missing; an "interrogation" sequence, comprised of monologues and flashbacks, which explores the relationships in the group and how the crime is changing them; and a funeral scene — an event that should be reserved For Adults Only.

Murphy feels there is a connection between our social attitudes about teen-agers and the crime dealt with in Adults. "An adult can't cut off the life of a child for no reason at all," she insists. "We don't have the right to put kids in an adult world." Yet, she says, we do it every day.

"Blatant advertising feeds into the situation. We ask kids to adopt a Lolita image to sell jeans. We encourage them to want to be like Brooke Shields. We say you've grown up now, so make your own decisions. But there is a connection between these attitudes and the crimes. You have to allow people to have a choice — you have to allow them time to develop," Murphy argues.

Interestingly, the play's script is being developed by Diamond and Murphy, but the 11 boisterous teen-age (15-19) cast members — Shael Risman, Scott Kurchak, Keana Reeves, Andrew Gunn, Allan Powell, Diane Flacks, Hannah Fowlie, Robin Zionce, Regina Bernstein, Linda Burnett and Stephanie Rogerson — have had a large part in creating their own characters. And much of the dialogue and action is semi-improvisational.

Murphy, who also admits to being "fascinated by the ramifications of crime" (earlier this year she wrote To Serve And Protect for the Autumn Angel Repertory Company), explains that she wrote a "superstructure" for the play. But there are "big gaps" which are filled by the actors, she says.

In the intimate workshop setting, Murphy hopes the play comes off like a piece of "cinema verite." Adults is meant to be "contemporary material" and Murphy says allowing the actors freedom to create "captures the rhythm and jargon in dialogue" adding to the sense of realism. It also forces the actors to "really bring themselves to the play."

Travel log chronicle of hope; political mystery well-handled

By
HILARY HORLOCK

Ich Bin Ein Jude, by Herb Brin. Jonathan David Publishers, $9.95; Munich 10, by Lewis Orde, Beaverbooks, $20.50.

Ich Bin Ein Jude is an unusual book written in the form of a travel log chronicling the journey of a modern day train trip across Europe and juxtaposing this with the transportation of Jews across Europe to the death camps.

Brin writes compassionately, with penetrating insight into the heart and mind of the European Jew. He tries to imagine the thoughts and fears of those Jews herded into cattle cars for a fatal journey across Europe as he retraces the path of the death trains.

Author Elie Wiesel says in the introduction: "I find a passionate love for your people (running) through (your work)."

Ich Bin Ein Jude is more than a statement of love . . . it is a chronicle of hope and tenacity for future generations.

* * *

Lewis Orde weaves an intricate tale of mystery, murder and love in Munich 10, the latest offering from the author of The Lion's Way and Heritage.

Ten years after the Black September massacre of 11 Israeli athletes at Munich, the terrorist group has been reactivated to exact revenge on other Arab nations in the Middle East, for what the Palestinians believe to be traitorous actions. The Israelis know Black September is active again, but they don't know where the attack will take place, or who the target is.

Enter Samantha Sutcliffe, famous British actress and outspoken supporter of the PLO. In reality Sutcliffe is an Israeli mole, working for the Mossad. Together with her manager, another Israeli agent, she tries to discover the object of Black September's wrath.

This spy thriller is handled well. Orde makes his characters believable, and does not stretch the imagination past its limits with his plot.

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Leisure Pleasures

By VIVIENNE MUHLING 481–6434

If you missed **Richard Greenblatt's** brilliant performance as frustrated pianist, latterday jester **Robert Goldblum** in **SOFT PEDALLING** at the Toronto Theatre Festival, do see this hilarious 'critic's choice' at the **Nathan Cohen Studio**, now to May 29. Only $4 on Mondays! Take your teenagers! **YPT Theatre, 165 Front St. E., 363–5131.**

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New showtimes for **GOOD EVENING**, the popular, laugh-a-minute revue penned by **Dudley Moore & Peter Cooke.** 1 show only, at 9 p.m. Thurs.–Sat., 1:30 Sun. Mat. with brunch from 10:30 a.m. You can still book special group rate early week shows, for parties. For full information & reservations: call **Cara Inn, 6257 Airport Rd., 678–1400.**

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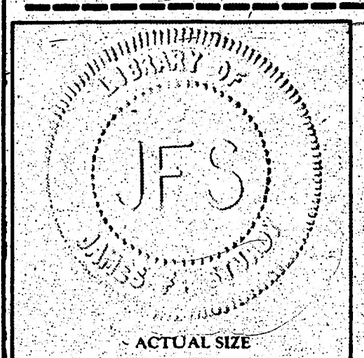

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Arts

By newly appointed rabbi of Holy Blossom

Lucid reflections are presented on Judaism

books

By BERNARD BASKIN

Beyond Survival, by Dow Marmur. Darton, Longman & Todd, $18.95 [paperback].

The dramatic biblical episode of Jacob's struggle with an angel lends itself to symbolic interpretation. Who was this mysterious being that wrestled with our troubled ancestor?

The author of this provocative work prefers the answer of Rashi, the medieval commentator, that the wrestler was the guardian angel of Esau, and therefore representative and champion of the alien or outside world. It follows, therefore, that, "the Jew epitomizing the spirit of Hebraism must wrestle with the spirit of the Gentile world in order to continue on his journey."

But out of this confrontation emerges spiritual growth, necessary change and inevitable pain.

In addition, this encounter is a paradigm of the thrust of Jewish history and creativity which flows from unremitting striving and trial.

Rabbi Dow Marmur of the North Western Reform Synagogue in London has recently been called to Holy Blossom Temple in Toronto. A major thesis of his book is that survival as the basis for Jewish action and belief is inadequate and often misguided.

The ultimate questions must be: Survival for what purpose? To what end?

He is deeply troubled that faith in God and spiritual values have taken second place in the Jewish community to the fight against anti-semitism, the undeviating support for Israel, the blandishments of nostalgia and the surface adherence to traditional forms of Judaism.

"Men who would not enter a synagogue even on the Day of Atonement, the holiest day in the Jewish calendar, will gallantly stand outside of it by day or by night to protect it from possible intruders and arsonists," says the rabbi. "Jews who have no particular regard for what the Scrolls of the Law contain will give up time and energy to make sure that they are secure . . . it is easier to stand outside a synagogue than to pray within it; it is easier to fight for survival in the sight of enemies than to pray for it in the presence of God.

"Even in Israel where Jews so heroically sacrifice their lives for the Jewish people, a lasting peace may uncover a spiritual malaise that is too frightening even to contemplate."

In an attack on secularism Marmur suggests that those who are indifferent to religion prefer religionists and believers who are obscurantists or removed from the problems of the real world. Such a strategy allows secularists to regard religion as irrelevant and not a living force in human relations.

For him the search for meaning and wisdom must be concerned with the here and now. Such a search neither retreats into the past or loses itself in dreams about the future. The God who revealed Himself as Asher — Ehyeh, often translated as "I am the Ever-Present," is the God that answers our present needs.

"There is no movement in contemporary Judaism that has been able to adopt this philosophy. Orthodoxy is by its very nature wedded to the past. Zionist ideology has become increasingly so; its revolutionary fervor is now more and more directed towards vindicating the territorial claims by the biblical authors.

"Even Reform, originator of a new perception of Judaism, has now become imprisoned in its 150-year-old history and in its powerful institutions. The veneration of the past, or of the land, or of buildings and projects has made 'necrophiliacs' of all of us."

Marmur is critical of "classical Reform for its naive messianism; traditional Orthodoxy for its stress on ritual; political Zionism for its preoccupation with power."

Because Orthodoxy emphasizes the supremacy of Torah it has tended to neglect the concept of God. Many of its adherents are "de facto atheists" but justify their affiliation as a survival mechanism.

Reform, in stressing belief in God, has often overlooked the significance of Torah and the importance of peoplehood.

Zionism, in its fusion with secularism, has often left little room for either God or Torah.

"My hope for the future of Judaism rests on the conviction that each of them can develop that which they have neglected and thus become authentic and complete. In so doing, incidentally, I also believe that the difference between them will greatly diminish. Sectarianism is in many ways the outcome of a partial affirmation of Judaism. To accept it in its totality is also to recognize the relative unimportance of the differences."

Marmur asserts that God is a masculine symbol and the Jewish people a symbol for the feminine. "The real opportunity of the feminist revolution is to recognize the feminine side of Israel and thus help her (Israel) to relate to Him (God)." It is, therefore much more important to accept women as rabbis than it is to worry about God's gender. In the former situation women have won acceptance; in the latter instance women merely imitate man's folly.

With an enviable knowledge of Jewish history and literary sources, as well as a keen awareness of the modern temper, the author explores such vital themes as Jewish education, our relation to the State of Israel, the meaning of the Holocaust, the idea of the Chosen People, the threat of secularism and the hope for a viable Jewish future.

This book is an extended attempt to give new meaning to an old and axial question: Why Judaism? His conclusions may be summed up in several basic formulations.

1. We are participants in a remarkable history, but must not become slaves to the past.

2. Our experience of pain and suffering must not lead us to despair.

3. As ongoing witnesses to the world, Jews must remain convinced that the Kingdom of God is possible.

4. We find our way to God — not through blind obedience but in genuine dialogue.

5. Judaism is a source of hope, both as Messianic speculation and as a way of life, through which God's promise is fulfilled.

These lucid, thoughtful and courageous reflections on Judaism's past, present and future present convincing evidence that Rabbi Marmur will bring a strong voice and stimulating presence to the Toronto community.

Film to air on unique printing, publishing house

TORONTO — **CBC-TV's Canadian Reflections series will be airing Toronto filmmaker Ron Mann's half-hour documentary, Echoes Without Saying, on Monday, May 30 at 3 p.m.**

Directed and produced by Mann, and edited by Elaine Foreman, Echoes Without Saying looks at The Coach House Press, an innovative Toronto-based publishing and printing house that produces distinctive and experimental books of fiction, poetry and visual art.

The film includes interviews with editors, writers and staff and illustrates the stages of book production from original manuscript to bound book. It also deals with the publishing house's problems in operating as a non-commercial anachronism from a cramped stable in the heart of a large city.

Mann seems to finally be making his way onto the small screen in earnest. Last week, CITY-TV ran his jazz film Imagine The Sound, and Pay-TV (Superchannel) may be picking up his latest film Poetry In Motion.

The CBC's decision to air Echoes came at the last minute, so don't bother looking for this one in your TV Guide.

Village Grange EVENTS

INTERNATIONAL FOOD MARKET STAGE (12-2pm)
Fri., May 27 & Sat., May 28 - THOM BEAVIS, Guitar/Vocals
Mon., May 30 - Sat., June 4 - HOWIE SILVERMAN, Jazz Pianist
CHILDREN'S ENTERTAINMENT EVERY SUNDAY (1-3pm)
Sun., May 29 - JOHN PATTERSON, Puppeteer/Ventriloquist
Sun., June 5 - ROB POWER, Magician
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Arts

Marks 40th anniversary of Warsaw Ghetto Uprising

Jewish Folk Choir to present concert on May 29

music

By RICK KARDONNE

Canada's longest continuing Jewish musical organization, the Toronto Jewish Folk Choir, is now in its 57th season of activity.

Its annual spring concert, at Lawrence Park Collegiate Sunday, May 29 at 7.30 p.m., will honor the 40th anniversary of the Warsaw Ghetto Uprising by performing Max Helfman's outstanding choral tone poem, Die Naye Haggadah (The New Haggadah). Text for this work is by one of the executed Soviet Yiddish poets, Itzik Feffer, from his poem Shadows of the Warsaw Ghetto, and excerpts from the poem, interspersed with the choral and piano music, will be read by Rose Kashtan.

This performance will also honor the 20th anniversary of Helfman's death.

The choir is conducted by well known Toronto trumpeter and composer, William Phillips, who also directs the New Chamber Orchestra. Accompanist is Lena Zemelman.

Also on the program are the following works by contemporary Toronto Jewish composers Leon Zuckert and Milton Barnes: four excerpts from Zuckert's Suite of Canadian Work Songs, and Barnes' Shema: A Sacred Service. The choir will also sing the Israeli lullaby Laila, the Chassidic Nigun Talmidai Besht, and two choruses from Handel's Judas Maccabeus.

* * *

Several memorable recent, well-attended Toronto Jewish musical events:

While a proper historical interpretation of the American-Jewish experience should have mentioned the Golden Land's barring of most Jewish refugees from Hitler, the stage musical anthology of this title, which played to capacity Minkler Auditorium audiences, is otherwise a well-constructed, realistic yet highly entertaining show.

Of the four capable actors, special praise is due Eleanor Reissa who fills the long-apparent need for an attractive, positively Jewish North American born singer-actress with whom our young generation can identify.

Mike Burstyn, the evolutionary link between Diaspora Yiddishkeit and today's Israeli entertainment scene, charmed a large Adath Israel audience with such clever gregarious routines as his mock-opera "Shvigaro."

Opener Ruth Navon was sweet yet spirited. However, she should have included this year's Israel Eurovision entry which took second place: the proudly affirmative Chai. How else is the Diaspora to know what's happening in Israel's consistently - award - winning pop scene of today?

And yet another capacity audience at Holy Blossom, after acclaiming a performance of Ben Steinberg's Crown of Torah, responded warmly to (Cantor Benjamin Z. Maissner conducting) the children's choir's enthusiastic renditions of several Naomi Shemer standards.

* * *

Members of Toronto Jewish Folk Choir prepare for concert on May 29.

Nuclear disarmament is clearly in the world Jewish interest (imagine Arafat obtaining the bomb), and nothing can drive the message more effectively than a singularly direct musical theatrical message piece to this end.

Despite its good intentions, B. J. Castleman's The Great Atomic Bomb Song and Dance Roadshow, currently at the Alumnae Theatre, lacks such direct focus. The script's impact is blurred by too much sidetracking into rehashed campy-pop parodies (punks, Marilyn Monroe, sci-fi-bonzo).

The one on-target exception, where style serves as a vehicle for, rather than a diversion from, basic substantive theme, is the Act 2 mock-rocker Half-Life.

Innovative art show now at Botanical Gardens

HAMILTON — Artworks in the Gardens, an innovative art show combining the esthetically pleasing surroundings of a flower garden with an exhibition of experimental visual and performing arts, is currently being presented at the Royal Botanical Gardens in Hamilton.

Eight artists have been selected to produce one work each — six environmental installations and two performance works. All the works are designed to relate to their natural setting.

This festival of art in a natural environment is designed to reinforce the theme of landscape art that is central in every period of Canadian art.

The Royal Botanical Gardens is situated on almost 2,000 acres of beautifully sculpted parkland. Host to over 700,000 visitors each year, the gardens include the famous Katie Osbourne lilac garden and a lavish rose garden with dozens of modern and old-fashioned rose species.

The exhibition is jointly sponsored by the Ontario Arts Council, the Saidye and Samuel Bronfman Family Foundation, the ministry of citizenship and culture and the Canada Council. It continues to June 21.

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Mall honors memory of city philanthropist

By
GAYE APPLEBAUM

OTTAWA — The Freiman Mall, honoring the memory of community leader A. J. Freiman, was officially opened by Ottawa mayor Marion Dewar recently.

Freiman's son Lawrence told the mayor that "by honoring my father, you honor my mother too," as a large crowd of well-wishers joined the invited dignitaries for the opening ceremonies.

"They went through life together with a strong love of family, city and country," Freiman continued. "This is a day of pride and fulfilment for my family."

Archibald Jacob Freiman was 19 years old when he came to Ottawa in 1899, from Lithuania. He and Moses Cramer opened a small store, the Canadian House Furnishing Company. By 1913 Freiman was sole proprietor of an expanded store known as A. J. Freiman Ltd., which eventually grew to become Ottawa's biggest department store. The store was sold to the Bay in 1971.

Freiman was a leader in local Jewish and civic life. He made "outstanding contributions to the Ottawa community in the arts, education and philanthropy," Dewar said.

His marriage to Lillian Bilsky, daughter of Moses Bilsky, Ottawa's first Jew, in 1903 proved to be a union of like-minded individuals, as both worked tirelessly for the needy in their community for the next 40 years.

Dedicated Zionists, A. J. was president of the Federation of Zionist Societies, while Lillian was the founder of Canadian Hadassah-WIZO.

Their children, Dorothy and Lawrence, carried on their parents' commitment to local and national humanitarian causes, and to the furthering of the arts in Ottawa. Lawrence served as founding chairman of the National Arts Centre.

The $1.4 million mall is an integral part of the recently completed Rideau Area Project. It remains a public thoroughfare, built on what was formerly Freiman St.

Architects incorporated the old stone exterior of Freiman's store into the contemporary marble of the mall's interior. The outside of the old Freiman store is now the focal point of the inside mall.

Joining Lawerence and his wife Audrey was Hudson's Bay governor Donald McGivern, who said he was delighted to share the occasion with three generations of Freimans.

The Freimans were presented with a restored photograph of the Freiman store, decorated for the visit of King George and Queen Elizabeth, parents of Queen Elizabeth II, in 1939. The surprise gift was taken by long-time Jewish chronicler Hugo Levendel and given to the city for restoration by the Ottawa Jewish Historical Society.

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The policy of The Canadian Jewish News is to request payment in advance for all **domestic help available, domestic help wanted, employment wanted, private properties for rent or sale and all personal** ads.

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call 481–5620 *before* Wednesday at 5:00 p.m. week preceding issue date.

ACCOMMODATION AVAILABLE

Bathurst-Wilson. Room available with Jewish lady in kosher home. Low rent in exchange for light duties. 531-1158 Mrs. Shaw. Days only.

Bathurst-Steeles. Female wanted to share fully furnished 3 bedroom apt. Kosher kitchen. Cleaning lady included. Excellent location for York students. Available June 15. $330 monthly. Call Shelley 661-7447.

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ANOUNCEMENTS

"Ladies Night" Party
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Ladies only 99 cents til 9:30 p.m.!
Regular admission $5.00.

Call Jewish Information Service for volunteer opportunities. 789-7278 (Voice TTY).

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Live-in Housekeeper
$700+ monthly
Reliable lady required as live-in housekeeper to elderly, active Jewish lady in 3 bedroom downtown Toronto apartment. Cleaning & some cooking. Paid winter in Florida (Nov. 1-March 31). Driver's license, similar experience, good references required. Nursing aid background an asset. Send detailed employment record in confidence to Ms. Saunders, 2 Bloor St. East, Suite 2936, Toronto, Ont. M4W 1A8.

EMPLOYMENT WANTED

Semi-retired executive desires position as messenger for law firm. References available. 783-4714 evenings.

Bookkeeper. 18 years experience including financial statements seeks part-time position. 731-2829.

FLORIDA CONDOMINIUMS FOR RENT

Boca West. 3 bedrooms, 2½ baths. Townhouse. Decorator furnished. Seasonal. 28 Lynnwood Lane, Worcester, Mass. 01609. (617) 753-3844.

WYNMOOR, 2 bed, 2 baths, New, Fully Furnished Apartment in Portfino II, Adult Couple, 3 or 4 months. Montreal 514-279-1961, Toronto 416-493-4277.

FLORIDA CONDOMINIUMS FOR SALE

Beautifully decorated 1 bedroom, 1 bath in Wynmoor, South Florida's most beautiful adult community. Immediate possession. 2nd floor overlooking pool & tennis. Walking distance to golf course on grounds & magnificent clubhouse with all social amenities. Priced to sell. Call or write A. Hiller, 2004 Granada Drive F-3, Coconut Creek, Florida, USA 33066. Telephone (305) 972-6713.

Arlen House. 2 bedroom, 2 bathroom, 2nd floor facing pool & intercoastal. 881-1525.

MIAMI BEACH, FLA., 7135 Collins Ave., Apt. 331, $95,000. Furnished Bedroom, Fla Room, 2 Baths, Beautiful, Near Bus, shopping and Synagogues. D. Goldstein, 1-305-864-8278.

HELP WANTED

Notice to Advertisers — the Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

HELP WANTED

Experienced salesperson wanted for bakery. Eglinton-Bathurst area. 782-2891.

Experienced congregational school teacher, grades zayin and het. Supply teachers needed for all ages. 787-0381.

Mature salesperson (male-female) part-time required for men's clothing store. Some experience & good English necessary. Available for flexible hours. Crawford's Men's Shop 977-2903.

Cantor Teacher — modern, medium-sized orthodox congregation in Halifax seeks young man to act as cantor Boal Korai and teacher in afternoon school. Opportunity for wife to teach. Reply President, Beth Israel Synagogue, 1480 Oxford St., Halifax N.S. B3H 3Y8 or call 902-422-1301 weekdays 9-12 p.m.

Camp staff cook (kosher style), secretary, canoe trip guide, counsellors, instructor of swimming, canoeing, skiing, tennis & landsports. (17 plus.) 225-1223 evenings.

HOUSES FOR RENT

Bathurst-Finch. 4-5 bedrooms, den, family room, finished basement. Available July 1. Many extras. 226-1544.

HOUSES FOR SALE

Leslie-Steeles
Luxurious custom built home, loaded with extras, finished basement. Minutes walk to Associated Hebrew School - Leslie. 591-6668, 923-1918.

Bathurst-Steeles. 2 storey, 3 bedroom. Family room, ravine lot, appliances, extras. $94,900. 669-1559.

Bathurst-Finch. Bungalow, 3 bedrooms. Private sale. 881-6965.

Builder Sale. Bathurst-Finch. 4 bedrooms, 3 washrooms. 2 years old. $259,000. 226-9148.

Bathurst-Finch. Spacious luxury townhouse, large backyard. Exclusive area. Long term 9¼% mortgage. Private. 638-7611.

Burko R.E. Ltd. Rltr.

Bathurst-Ranee
$137,900. Superb 6 rm. brick bungalow with attached garage, modern kitchen, finished bsmt. apt., broadloom & drapes, all appls., central air. Close to all conveniences.

* * *

Lawrence-Spadina Subway
$110,000
5 rm. brick bungalow, finished bsmt. apt. sith separate entrance, central air, appls. Immediate possession.

* * *

Bathurst-Patricia
3 bdrm. condo townhouse, large kitchen, 3 washrooms, finished rec rm., built-in garage.
Mr. Burko 782-4443

HOUSES FOR SALE

Paul Slavens Real Estate Ltd. Realtor
HERE IS YOUR NEXT HOME

LOWER VILLAGE — PARK LIKE SETTING
$450,000. Superb entrance to a very special home. 6 bdrms. Ideal for a growing family. Call Cari Brenner, 483-4337.

* * *

RETURN TO TRADITIONAL VALUES
Casa Loma area. Updated throughout. Huge principal rms. + pool-sized lot. 4 bdrms. + 3 baths. Call Harold Hillman, 483-4337.

* * *

GRAND'N GRACIOUS — LOWER VILLAGE
Formal elegance. Centre hall, rich panelling. Unique master suite + 6 other bdrms. Call Gert Kerbel, 483-4337.

* * *

DEWBOURNE - CHILTERN HILL
Attractive 2 storey, 3 bdrm. with finished basement. Beautiful lot, well priced at $184,000. Call Syma Solomon, 483-4337.

* * *

GLENGROVE — PARK SETTING
Charming 4 bdrm; 3 baths. Beautifully renovated. Skylight, main flr. family rm, breakfast rm. & more. Call Don Wagman, 483-4337.

* * *

SOMETHING TO SMILE ABOUT $219,900
Centre hall, large living & dining rooms, separate breakfast rm; central air & more. Call Lani Alexandroff, 483-4337.

* * *

UPPER VILLAGE — $239,000
Outstanding 4 bdrm. home. Spacious rooms. Convenient to Bathurst-Eglinton. Call Wilma Freedman, 483-4337.

* * *

MISTY CRES. AREA — $490,000
Unbeatable value. Impressive Georgian, centre hall; 5 bdrms; library + family rm. on main. Call Elaine Goldenberg, 483-4337.

* * *

HARRISON RD. — BUNGALOW + POOL
Gorgeous ranch bungalow with inground pool, 4 bdrms. + library, finished lower level & more. Call Eleanor Stanton, 483-4337.

* * *

MOVE RIGHT IN — $209,000
Beautiful Bayview. 4 or 5 bdrms. with 4 baths. Large family rm. with fireplace. Call Barry Fogle, 483-4337.

* * *

THE BEST KEPT SECRET — $549,000
Desirable Lower Village. 4 bdrms. + den + family rm. Spacious centre hall. Fabulous pool. Call Wilma Freedman, 483-4337.

* * *

J. R. ROBERTSON — VICTORIAN RESTORATION
Charm of yesteryear & beautifully redone. Breathtaking oak foyer, high ceilings, 4 fireplaces, 7 bdrms. Call Gary Mitchell.

* * *

SOMETHING TO SMILE ABOUT — $144,500
Charming 2 storey 3 bdrm. on 140 ft. lot. Private drive + finished lower level & more. Call Gayle Esbin, 483-4337.

* * *

BRING THE FAMILY — $321,000
Lower Village winner with all the Tudor touches. Leaded windows, gorgeous panelling, handsome fireplace. Call Jack Solomon, 483-4337.

* * *

LOWER VILLAGE — JUST LISTED
Attractive Tudor. 4 bdrms; main flr. powder rm. Wonderful touches throughout. Priced just right. Call Syma Solomon, 483-4337.

* * *

BRIAR HILL — E. OF BATHURST
$319,000. Centre hall, main flr. powder rm. & den. 4 baths, 4 family-size bdrms. Central air + Vendor financing. Call Don Wagman, 483-4337.

* * *

LOWER VILLAGE CONTEMPORARY — $538,000
1st ad. Majestic 8 rm. home. Beautiful wood panelling and trim. A must to see. Call Gert Kerbel, 483-4337.

* * *

NEW LISTING — BATHURST & WILSON
$129,900. Spacious 3 bd SOLD bungalow. Central air + lower level apartme . Call Lani Alexandroff, 483-4337.

* * *

ST. ANDREWS ESTATES + CUL-DE-SAC
$274,900. Centre hall, main floor den & powder room. Master bdrm. has full bath ensuite. Call Gert Kerbel, 483-4337.

* * *

FOR THOSE WHO APPRECIATE VALUE
$269,000. Lovely 2 storey, 5 bdrm. Bayview home on quiet Cres. Library & family rm. on main. Finished lower level + hot tub. Call Don Wagman, 483-4337.

HOUSES FOR SALE

LIL RUSH

Bathurst-Wilson
$129,900
3 bdrm. Cape Cod, modern kitchen, bsmt. apt., central air. Steps to shopping, TTC, synagogue. Ida Ackerman 636-5200.

* * *

Bathurst Manor
$174,900
Impressive 3 bdrm. sidesplit, double garage, 4 baths, family rm. with open fireplace, wet bar & walkout to magnificent ravine lot, finished bsmt. Thousands of $$$'s in extras. Millie Herzog 636-5200.

* * *

Bathurst-Patricia
Beautiful large 3 bdrm. sidesplit, new kitchen, 3 baths, family rm., walkout to garden, den, rec. rm., central air. Walking distance to synagogue. Fritzie Reingold 636-5200.

* * *

Steeles & Torresdale
$109,900. Executive 4 bdrm. townhouse, 3 baths, modern kitchen, finished bsmt., open fireplace. Thousands of $$$'s in extras. Ida Ackerman 636-5200.

* * *

Sheppard-Bathurst
Super 3 bdrm. bungalow, attached garage, central air. 54' by 141' lot. Excellent location. Move-in condition. Millie Herzog 636-5200.
Lil Rush R. E. Ltd., Realtor

HERSH

***SHEPPARD-WILMINGTON BLAIRVILLE ROAD**
New!! $135,000 and up. 3-4 bdrm models. 3 washrms, family rm, main floor laundry. Dble garage. J. Potok.

* * *

***TOWNHOUSES CHOICE OF 3**
3-4 bdrm models. Finished basements. 5 appliances, central air, attached garage. J. Potok.

* * *

***E. BATHURST-N. WILSON**
2-3 bdrms, New kitchen, 4 appliances. Asking $114,500. Goldie Kay.

* * *

***S. GLENCAIRN-BATHURST**
Stone front, centre hall bungalow. Panelled. Master with 3 piece en suite, spacious kitchen,

suite, spacious kitchen, self-contained apt. Large lot. Bella Beer.
CALL 633-7777
ROSE HERSH LTD. REALTOR

TAL-RAM REAL ESTATE LTD REALTOR

YONGE/YORK MILLS
Super lot, super price. 3-bdrm. bungalow. Rena Tsur, 789-4325.

* * *

AVENUE RD./WILSON
2-storey, 3 bdrms., fin. bsmt. suite. Rena Tsur, 789-4325.

* * *

BATHURST/YONGE
3-bdrm. sidespl., master ens., lower level den + rec. rm. Judith Silverberg, 789-4325.

Classified Ads

HOUSES FOR SALE

MISTER REAL ESTATE INC. 224-2800

EXPANDING — NEW OFFICE "ATRIUM"
Now hiring experienced sales staff for Bayview-Sheppard prestige Mister Real Estate "Flagship" branch. Is your present broker the best for you? Compare — we offer: modern, main floor premises, ample plaza parking at doorstep, excellent commissions + benefit programme, all realtor services, respected & established reputation, progressive image. For personal & confidential interview, phone 224-2800.

* * *

Antibes - Bathurst
3 bdrm luxury condo, corner unit, fantastic view, central air, 2-4pc baths, steps to shops, bus & synagogue. Pearly Dennis 224-2800.

* * *

Leslie-York Mills
Buyers best value in Windfields school area, exec. 4 bdrm, 2 storey, good size family rm, prof. finished bsmt, central everything, $279,000. Call Bev Burstein 224-2800.

* * *

Bathurst-Steeles - 1st Ad!
Forest Hill North, large 4 bdrm, fabulous ensuite, wonderful kitchen, expensive extras, backs onto park. Call Bev Burstein 224-2800.

* * *

Large Luxurious Penthouse Suite $112,000
Bathurst & Steeles location, eat-in kitchen, family room, fireplace, 2 baths, total 24 hour security, 3 parking spaces. Call Stuart Farb 224-2800.

* * *

Potential Goldmine!
Bathurst-Eglinton well established & fully equiped bakery & small snack bar. Owner retiring. Call Stuart Farb 224-2800.

* * *

York Downs Executive
Detached 2 storey, 3 bdrm, large living & dining, finished basement, attached garage. Asking $149,900. Paul Pister 224-2800.

* * *

Bathurst-Steeles - One Year New!
Elegant 4 bdrm, 2 storey, oak circular stairs, Sunken family room + fireplace, master bdrm + fireplace & sitting room. Must be seen. $159,900. Sarah Rovet 224-2800.

* * *

Laureleaf Plaza - Reduced To $108,900
Well maintained 4 bdrm semi, Tudor kitchen, central air, family room + fireplace, brdlm, garage + much more. Sarah Rovet 224-2800.

* * *

Leslie-Steeles Power of Sale Bargain!
Executive family size townhome, main fl. den with beamed ceiling, large kitchen, master bedroom + ensuite, reduced to $149,900. Sarah Rovet 224-2800.

"EVERYTHING WE TOUCH TURNS TO SOLD"
224-2800

A. E. LePAGE
REAL ESTATE SERVICES LTD

***$109,900 BIG BUNG/SEMI 1ST AD!**
Bathurst/Steeles, 3-4 bdrm, huge kit., MB + 2 pc + WICC, big RR, a/c, great shops, schools, TTC. W. Copper 221-5515.

* * *

***MONTREALERS MOVING WEST?**
Immaculate 7 rm, luxury T/Hse. Move-in condition. Close to synagogue and shopping. W. Cooper 221-5515.

* * *

***BAYVIEW-STEELES — NEW LISTING!!**
$225,000 Superb 5 bedroom in prime area. Main floor laundry room & fam. rms. Rec rm. 2 fireplaces, 4 baths, air, huge kit., 2-car garage. A-1 lot! Wendy Collard 221-5515.

* * *

***LUXURY PALACE PIER $149,900**
2 bdrms, 2 baths, solarium, large living-dining rm. 6 appliances. Gym, club and more. Mike Eisner 221-5515.

* * *

***BAYVIEW-LAURELEAF $179,000**
3+ bdrms, 3 baths, b/split fam. rm., fireplace, w/o to beautiful yard. I. G. pool. Large kit. Mike Eisner. 221-5515.

* * *

***BATHURST & WILSON $119,900**
Solid brick 2+1 bedroom on superlot. 2 baths, finished bsmt, eat-in kitchen, excellent starter home. Eleanor London 221-5515.

* * *

***WILMINGTON & SHEPPARD. $750 PER MONTH**
Available immediately! Sparkling 5 room bungalow, completely renovated, close to synagogue. W. Cooper 221-5515.

HOUSES FOR SALE

MISTER REAL ESTATE INC. 224-2800

Drewry-Bathurst
Large, luxury bungalow, hollywood kitchen, breakfast room, ceramics, combined living & dining, completely finished basement, att. garage. Joe Salomon 224-2800.

* * *

Leslie-Steeles
Luxury 3 bdrm townhome, ultra eat-in kitchen, appliances, sunken living rm, family room, central air, garage. Joe Salomon 224-2800.

* * *

Bathurst North of Steeles
Gorgeous large 2 storey detached, eat-in kitchen overlooks family room + fireplace, master bdrm has ensuite, double garage. Joe Salomon 224-2800.

* * *

Van Horne - East of Don Mills
Beautiful 3 bdrm bungalow, double garage, finished bsmt, central air, heated Greenhouse, inground BBQ, waterfall +++ One of a kind. Tami Gringorten 224-2800.

* * *

Bayview & Steeles - 1st Ad!
Bayview golf club, 3,000 sq. ft. of absolutely exquisite living space, 3+ bdrms, 3 baths, loft overlooking master bdrm, skylights, 2 fireplaces. This home is custom designed for you! Only $199,900. David Leranbaum 224-2800.

* * *

Leslie-Cummer $159,900
Spotless 4 bdrm backsplit, family room + fireplace, plus much more. Mr. Verrall 224-2800.

* * *

Bathurst-Drewry $86,900
Super 4 bdrm townhome, rec room, garage, double appliances. Olga Verrall 224-2800.

* * *

Bathurst North $149,900
Spacious 3 bdrm bungalow, bath ensuite, rec room, playroom & extra bdrm in bsmt, garage, pool size lot. Must be seen! Olga Verrall 224-2800.

* * *

Bathurst Manor $136,900
Spacious rancher. 3 bdrms, rec room + apt., double garage, choice location. Mr. Verrall 224-2800.

* * *

Sheppard Bathurst $90,000
$30,000 down to one open mtge at 11% for 3 years, detached 2 bdrm bungalow, full bsmt, lot size 50 x 165. Paul Pister 224-2800.

* * *

Bathurst-Wilson - First Time Offered
2 bdrm apt., balcony. Asking $39,900! 11% mtge. for 3 years, open. Paul Pister 224-2800.

* * *

Sheppard-Wilmington $159,900
Executive, large, 3 bdrm sidesplit, ensuite bath, family room, rec. room, 2nd kitchen, dble garage. Vendor transferred. Mr. Verrall 224-2800.

"EVERYTHING WE TOUCH TURNS TO SOLD"
224-2800

△ TRI-AM REALTY Inc.

4910 YONGE ST. ANGEL MEALIA BROKER
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LUXURY ADULT
TO COMPARE — CALL BEFORE YOU BUY
SKYMARK ELEGANCE — 1,560 sq. ft. 1 bedroom & family room - upgraded 1,890 sq. ft. (B) model 2 bedroom & family room customized - south exposure. 2,205 sq. ft. (A) model 2 bedroom & family room, Florida room & open balcony. Excellent selection of models & exposures. Call The Skymark Specialists Donna Weiser or Eva Stal 226-6390, Tri-Am Realty.

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EXCLUSIVE CUSTOM BUNGALOW
BATHURST NORTH OF "Y"
Magnificent entertaining home. Circular driveway, breathtaking entrance, main floor library & Florida room. Outstanding lower level. Donna Weiser 226-6390, Tri-Am Realty Inc., Realtor.

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EXECUTIVE SUMMER RETREAT
PRESTIGE — BALFOUR BEACH
Fully furnished & equipped. All appliances. Top quality extras. Magnificent grounds. Summer camp for kids. 35 min. from Toronto. E. Stal or A. Bricks 226-6390. Tri-Am Realty Inc. Realtor.

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BATHURST & PATRICIA
REDUCED!! SUPER SPLITLEVEL
3 plus bedrooms, huge family room with built-ins and walk out to spacious garden, hollywood kitchen with built in appliances. Eva Stal or Donna Weiser 226-6390 Tri-Am Realty Inc. Realtor.

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

THE NAME YOU CAN TRUST

BAYVIEW/YORK MILLS RAVINE "BEAUTY"
$519,000. Fabulous 5 bedroom, custom executive home on magnificent lot. Kitchen and family room. A unique find. Simone Stern or Marion Alberga 441-2888. SOLD

LOWER VILLAGE — EAST OF SPADINA
$429,000. Super 3 storey stone on coveted street, 5-6 bedrooms, family room with walkout to patio and private garden. Large master suite. Great family home. Marion Alberga or Simone Stern - 441-2888. SOLD

LOWER VILLAGE ELEGANCE — $1,390,000
Featured in April's "Toronto Life", this regal residence offers unsurpassed luxury. Italian marble walls, hand carved antique stained glass, combined with a modern indoor health spa. Eleanor Wagman - 486-7796. SOLD

FIFESHIRE — RAVINE ELEGANCE PERSONIFIED
A rare and fleeting opportunity to reside in the most desirable address in Don Mills/Bayview. An imposing 2 storey French chateau, structure of super craftsmanship and design, 6 bedrooms, separate servant's quarters. Let me have the pleasure of showing you this one. Elise Kalles - 441-2888. SOLD

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS 441-2888

the Permanent

THE BRIDAL PATH
Superb ravine lot, gracious Georgian 2-storey, centre hall plan, unique double foyer, 4+1 bdrms., 4 baths, 3 firepl., in-ground pool + cabana, main-flr. library. $549,000. Mort Bernstein, 481-3443.

* * *

LESLIE-CUMMER
Walk to new Hebrew Associated & shop Pickle Barrel Plaza. Semi, spacious 2-storey, fin. lower level + firepl., single gar., ens., 3 large bdrms. Lowest price in area. L. Spellman, 881-9131.

CANADA PERMANENT TRUST CO. REALTOR

HOUSES FOR SALE

Simcoe Real Estate Ltd.

ENJOY OWNING THIS HOME
$90,500. Small investment for what you get. 3 bdrms., finished bsmt, fireplace, fenced yard. Immac. cond. School 3 steps from door. Call Bill or Honey 663-6000.

* * *

FANTASTIC STARTER
A super 3 bdrm. executive townhouse, w/out to private garden & patio, 2 baths, finished bsmt, 2 fireplaces. Large eat-in kit. Many extras. TTC & Schools plus shopping ½ block away. Call Bill or Honey, 663-6000.

* * *

LAKEFRONT COUNTRY HOME!
Dock your boat in your backyard. 4 bdrm. plus 2 baths, fully furnished, appliances, heated, det. gar., sandy beach! Steps to the golf course. Bill or Honey, 663-6000.

* * *

LUXURY CONDO — YONGE & STEELES FOR LEASE
3 bdrm., 2 baths, ensuite laundry & storage, 5 appls., central air. Immac. cond., 24 hr. security, health club, 2 car pkg., steps to schools & shopping. TTC at doorstep to subway. Call Bill or Honey, 663-6000.

* * *

MUST BE SOLD
3 bdrm., att. garage, porch enclosure, 4 years new. W/out to patio & fully fenced yard, 10-7/8% mtge. Full asking only $92,000. TRY AN OFFER. Bill or Honey, 663-6000.

* * *

BEST BUY THIS WEEK $90,500
Bridlewood Area. Immac. 3 bdrm., 2 storey home, att. garage, 2 baths, fin. bsmt. plus much more. Call Bill or Honey, 663-6000.

ALAN UNGERMAN
REALTY LIMITED REALTOR

BAYVIEW/STEELES
Uniquely built, plaster walls, hardwood flrs. & quality galore are displayed in this lovely 5 bdrm., 2 storey home on quiet cul-de-sac. Open concept & much more. LAUREEN UNROTH, 731-7111.

* * *

BAYVIEW-JOHN
Superb 4 bdrm. home on quiet cul-de-sac. Shows to perfection. Open concept fam. rm. with customized kitchen. Exquisite decor, loads of extras! TED WAXMAN, 731-7111.

* * *

BATHURST-STEELES
Most sought after street. 4 bdrm. centre hall. French doors to D.R., huge Hollywood kitch., C-A. BRIAN GREENSPAN, 731-7111.

* * *

FOREST HILL UPPER VILLAGE
A home with unusual potential, featuring over-sized principal rms., mn. flr. den as well as fam. rm. Gracious foyer, customized low. lev., dble. gar. & more, $289,900. LAUREEN UNROTH, 731-7111.

* * *

BATHURST VILLAGE
Decorated with flair. Exec. townhome with sunken L.R., features open firepl. & wlkt. to garden. Fin. low. lev. Full ensuite bath, C-A, loads of extras! TED WAXMAN, 731-7111.

* * *

ANTIBES-BATHURST
Lg. end unit townhome, open concept eat-in kitch. MAX GOODMAN

* * *

DON MILLS-VAN HORNE
3 bdrm. townhouse, C-A, 5 appl., pan. fam. rm., $74,900. JEFF GROSMAN, 731-7111.

Classified Ads

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

THE NAME YOU CAN TRUST

FIRST AD — BAYVIEW WILLOWBROOK — $169,900
Stunning 4 bedroom backsplit, shows to perfection, upgraded thruout. Enormous family room. Call Simone Stern/Marion Alberga 441-2888.

* * *

FIRST AD — LOWER VILLAGE — $329,000
Immaculate 4 bedroom on huge lot. Close to shops and best schools, central air, lovely lower level. Marion Alberga/Simone Stern 441-2888.

* * *

AVENUE ROAD/LAWRENCE — CONDOMINIUM — $169,000
Spectacular spacious two storey 2 bedrooms plus large den with cathedral ceilings, w/o to garden and balcony, 3 baths, w/i closets & storage. Michele Rosen 441-2888.

* * *

A HOUSE FULL OF TREASURES FOR $239,900
Just pack your bags and move into this immaculate fully finished 4 bedroom plus spacious home with thousands spent on extras. To view call Brenda Abramson or Bill Greisman 441-2888.

* * *

BEAUTIFUL BEAVERHALL "FINISHED TO A TEE"
A delightful 2 storey elegantly flowing main floor - large tiled foyer, exciting use of mirrors in living room. Family room and sparkling pool. $299,000. Call Michele Noar 441-2888.

* * *

BAYVIEW/YORK MILLS GARDENS $368,000
Bungalow with sensational family room, 3+ bedrooms, custom renovation with a fabulous garden. Heddy Blaug 441-2888.

* * *

LESLIE/YORK MILLS — $315,000. GRACIOUS
5 Bedroom with family room and den, w/o to oversized mature garden, finished basement adds over 4,000 sq. ft. of living space. Heddy Blaug 441-2888.

* * *

POOL - RANCH BUNGALOW BAYVIEW-FINCH
$299,000. Fantastic location, 4 bedrooms, spacious entertaining area, lower level has family room, den, walkout to magnificent pool, many extras. Bea Estrin 441-2888.

* * *

DALEMOUNT — ON THE CRESCENT — $289,000
A rare opportunity to live in this demand area. This immaculate rancher features an oversized lot, inground pool, 3 baths, central air, double garage, and finished basement. Marilyn Feldman 441-2888.

* * *

BAYVIEW-OLD COLONY GORGEOUS RENO!
$599,000. 2 storey georgian on impressive lot, main floor den and family room, library, and 4 bedrooms, inc. fabulous master suite, ultra kitchen, many expensive extras. Call Carol Greenglass 441-2888.

* * *

DENLOW EXECUTIVE CUSTOM 2 STOREY
$419,000. Grand 2 storey foyer with sweeping spiral staircase, 5 bedrooms, finished basement, custom built, many extras. Call Barbara Steele. 441-2888.

* * *

JUST LISTED FABULOUS YORK MILLS
Elegance and space are key notes to this one owner "Peebles" built 5 bedroom home on most prestigious court in Bayview area, library and family room on main lower level has maid's room, huge rec room and tons of storage, huge pie shaped property. $595,000. Call Simone Stern/Hilary Cohen - 441-2888.

* * *

BAYVIEW-FINCH CHILD SAFE COURT $299,500
2 storey entry with skylight, unique 4 bedrooms, sunken living room, gourmet kitchen, expensive extras! Oversize Lot. Natalie Kopman 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS 441-2888

Harvey Kalles
(416) 441-2888 REALTOR

THE NAME YOU CAN TRUST

LESLIE-STEELES RAVINE $349,900
Custom design - grand entrance, family room and library, entertaining lower level, with sauna, wet bar, 2 fireplaces, maid's quarters, w/o to basement. Natalie Kopman 441-2888.

* * *

BATHURST-STEELES $119,900
Immaculate 54 bedroom sidesplit, 3 baths, finished lower level with second kitchen, appliances, many extras. Natalie Kopman 441-2888.

* * *

JUST LISTED — RIDGEGATE "SPECTACULAR"
Centre hall design, open circular staircase, exquisite decor, finished lower level, sauna, wet bar. A must to see! $264,900. Natalie Kopman 441-2888.

* * *

BAYVIEW-FINCH LUXURY TOWNHOUSE — RAVINE
Exciting concept in this 3 bedroom spacious home full south exposure, huge windows, 2 marble fireplaces, his and hers ensuite, stunning decor. $227,500. Michele Noar 441-2888.

* * *

WINDFIELD ESTATES — CUSTOM 6 BEDROOM
NOW $299,000. Spacious principal rooms, main floor family and laundry room. Finished basement, ideal for large family! Randy Kalef 441-2888.

* * *

BATHURST STEELES — $119,900
Homes & Gardens beauty, 3 bedrooms, ensuite, family room with fireplace, custom kitchen, 2½ baths. Randy Kalef 441-2888.

* * *

JUST LISTED — LUXURY DUPLEX — VILLAGE
$419,000. Luxurious 3 bedroom units, large recreation room, finished basement apt., great parking facilities, $40,000 gross income. A must to see! Randy Kalef 441-2888.

LOWER VILLAGE TUDOR — $295,000
Ravine garden setting, compliments this charming 4 bedroom SOLD panelled library, modern kitchen and breakfast room. David Wagman 486-7796.

DONALDA CLUB AREA — $239,000
A beautifully SOLD maintained home on a large well landscaped lot, 4 bedroom, family room, 2 fireplaces, walkouts. To view call Elise Kalles - 441-2888.

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449-2020

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***BAYVIEW ½ ACRE FABULOUS BUNGALOW**
$387,500 Very special! 3,300 sq. ft. of elegance! Custom gourmet kitchen plus Florida Room, w/o to heated pool, jacuzzi! N. Dunlop 449-2020.

* * *

***GORGEOUS VIEW BREATH-TAKING HOME**
$379,000 Bayview Country Club, huge lot. Quiet crescent, completely renovated bungalow. Custom designed. Kitty Shiu 449-2020.

* * *

***BAYVIEW-YORK MILLS ELEGANT BUNGALOW**
$359,000 You must see this beauty. Main floor panelled library and den, fabulous lower level. Barbara Glenny-Bunting 449-2020.

* * *

***SONATA CRES. - WINGFIELD - POOL**
$340,000 First ad! Quiet crescent. Popular Williamsburg model. Huge rooms. Beautiful decor. Oddles of extras. Mr. Pettigrew 449-2020.

* * *

***BATHURST & LAWRENCE RETIREMENT?**
$324,900. Perfect solution over a condominium - a big-small home. Huge principal rooms, main level master suite. Sandi Kert 449-2020.

* * *

BAYVIEW & FINCH — $159,900 A GEM!!
Attractive sidesplit, 3 bdrms. plus 4th or den, rec. rm., central air, priced to sell. G. & A. Donnenfield 449-2020.

* * *

YORK MILLS-ST. ANDREWS W/O BUNG.
$269,500. Georgian! Elegant decor! Oversize rms. & garage. Treed south garden! Top value, new cond. Hurry! M. Suzi Banks 449-2020.

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***BATHURST & GLENCAIRN TOWNHOME $149,900**
Best value in area. 4 bedrooms, 3 baths, family room, with walkout to patio. Attractive vendor financing. Betty Cohen 483-7600.

* * *

***LAWRENCE & BATHURST $289,000**
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* * *

***LOWER VILLAGE CONTEMPORARY**
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2 storey, main floor family room, 4 bedrooms, master 17'x15' with en suite, finished lower level - spotless - original owner has bought! Janice Vanherk 886-2840, 881-9611.
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$345,000. Superb ceramic entrance to family rm., den, ultra kitchen, separate l.r., d.r., finished lower. Many extras. Mrs. Moffat 449-2020.

* * *

ALEXANDRIA WOODS SHAREI SHOMAYIM
$398,500. 2 storey 5 bdrm., centre hall, on lovely ravine. 3 fplces., 4 baths, private st. location. G. & A. Donnenfield 449-2020.

* * *

BUDS BURSTING — RAVINE — THORNHILL
$549,000. Reduced! Baronial size principal rms. yours to cherish. Ultra custom construction, top craftsman finish. S. Kert.

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A RARE FIND — BAYVIEW & FIFESHIRE!!
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* * *

YORK MILLS — MISTY — SANDFIELD AREA
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* * *

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$395,000. Quality reflected thruout this lovely 9 rm. family home! Gracious marble foyer; main den + family rm. D. Allen.

* * *

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* * *

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* * *

YONGE - LYTTON
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Call Arlette Carmona 485-4222 or 960-1158

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Bathurst & Eglinton
$215,000 Lovely 3 bdrm with main floor den. Fin. lower level. Vendor financing. Bruce Track 485-2299.

* * *

Clanton Park 1st Ad!
3 bdrm bungalow, fin. bsmt apt. 57½' frontage. $169,500 Mr. Spira 485-2299.

BATHURST-YORK DOWNS
1½ storey, 3-bdrm., large lot, on quiet st. Steps to park, tennis cts. 4 appls. Fin. rec. rm. + bar. Only $112,900. Evelyn Farber, 886-1200.
Safeguard R. E. Limited Rltr.

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BATHURST-WILSON
$97,500, 2 bdrm. bungalow, 2 baths, rec. rm., f.p., garage. Steps to shopping & synagogue.

* * *

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Ravine lot, 3 bdrm. bungalow, modern kitchen, completely finished lower level, garage, extras.

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* * *

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Single Jewish professional woman, 37, would like to meet Jewish single man ages 34-45. Must believe in Jewish values. Not necessarily religious. Enjoy dancing, theatre and music. Interested in forming a solid relationship based on mutual respect & similar values. Serious replies only. Box 6480, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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Pretty, professional female seeks a refined, professional, marriage-minded, single male 25-32. Professional only, no divorcees. Photo required. Box 6470, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

"And who am I . . .
I'm 35, a bachelor and businessman (5'8", 160 lbs. — friends say I'm handsome), own business, university grad. My interests? — all the arts — from opera to ballet to jazz, to sports. Jewish community minded. I thrive on political debates & love the company of an intelligent, exuberant, vivacious woman.

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P.S. I can be persuaded into marriage. All replies answered. Photos appreciated (will return). Please reply to Box 6464, CJN, 562 eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Harry Fisher** will take place on Sunday, May 29 at 12:30 p.m. at Bathurst Lawn Cemetery, Lithuanian Farband Section 45.

The unveiling of a monument to the beloved memory of the late **Arthur West [Welsberg]** will take place on Sunday, May 29 at 10:30 a.m. at Dawes Road Cemetery, the Anshei Shidlove Section.

The unveiling of a monument to the beloved memory of the late **Jacob Ostrow**, beloved husband of Jenny, father of Sheila & Marilyn, & grandfather of Marla & Paula will take place on Sunday, May 29 at 12:15 p.m. at The Bathurst Lawn Cemetery, Zaglembier Society Section. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late **Teddy [Theodore] Welsberg** will take place on Sunday, May 29, 1983 at 12:30 p.m. at The Bathurst Lawn Cemetery, New Fraternal Section.

The unveiling of a monument for **Israel Chalton**, beloved husband, father & brother will be held at Bathurst Lawn Cemetery, Wierzbniker Section, on Sunday, May 29 at 10:00 a.m. Relatives and friends are invited to attend.

UNVEILING

The unveiling of a monument to the memory of the beloved **Anne [Medres] Glass** will take place on Sunday, May 29, 1983 at 11:00 a.m. at Beth Tzedec Cemetery, 5822 Bathurst St., north of Finch.

OBITUARIES

Sara Bronsten on May 13, 1983, late of 550 Cummer Ave., Tor.
Jonas Burg on May 11, 1983, late of 182 Kennard Ave., #2, Dwns.
Rose Carbell on May 13, 1983, late of 15 Canyon Ave., #1501, Dwns.
William Chalet on May 9, 1983, late of 113 Braemar Ave., Tor.
Max Cooper on May 14, 1983, late of 100 Canyon Ave., #1203, Dwns.
Samson Fischman on May 9, 1983, late of Elgin, Ontario.
Ray Fluxgold on May 10, 1983, late of 2121 Bathurst St., #802. Tor.
Gertrude Friedman on May 13, 1983, late of 202 Hillhurst Blvd., Tor.
Icek Garfinkel on May 14, 1983, late of 32 Robinter Dr., Will.
Hersh Gelman on May 14, 1983, late of 142 Carr Cres., Alberta.
Sophie Laba on May 8, 1983, late of 3680 Keele St., #255, Dwns.
Jack Levine on May 10, 1983, late of 120 Shelborne Ave., #407, Tor.
Moses Lieberman on May 15, 1983, late of 22 Shallmar Blvd., Ph. #2, Tor.
Fanny Rutman on May 14, 1983, late of 52 McGillivray Ave., Tor.
Frances Shelly on May 7, 1983, late of Miami, Florida.
Solomon Steinhart on May 14, 1983, late of 34 Carscadden Dr., #309, Will.
Isadore Stone on May 15, 1983, late of 15 Roberta Dr., Tor.
Aranka Strausz on May 14, 1983, late of 55 Ameer Ave., Tor.
Dora Swalsky on May 9, 1983, late of 1405 Mississauga Valley Blvd., #919, Mississauga.
Goldie Tollinsky on May 17, 1983, late of 18 Cedarcroft Blvd., #906, Will.
Treacey Zjerer on May 15, 1983, late of 80 Castlebury Cres., Th#4, Tor.

Steeles-College Memorial Chapel

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Reasonable prices. Security deadbolts installed. Home/Business. Rekeying. Mobile service. 782-7662.

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Tokyo goes BB

TOKYO, Japan —

For the first time in B'nai B'rith International's 139-year history, an entire Jewish community has decided to affiliate with BBI.

As a result of the efforts of B'nai B'rith International vice-president Steve Rudman and honorary president Jack J. Spitzer, the Jewish community of Tokyo — some 90 families — has joined the world's oldest Jewish service organization.

The new group will be called "The Jewish Community of Japan," the name of the Tokyo Jewish community centre that houses a synagogue, Judaica library, kosher kitchen and mikveh.

"The officers of the community will also be the officers of the B'nai B'rith group," said Seymour Reich, BBI membership chairman. "This will help ensure the continuity of their relationship with B'nai B'rith."

The mass affiliation has its roots in a trip to Japan that Rudman made some two years ago. Then B'nai B'rith membership chairman, Rudman enrolled several members-at-large, including Leslie Blau, who soon became president of the Jewish community.

Rudman reported that the Jewish community centre was "a beehive of activity."

Last December, Spitzer visited Tokyo and with the assistance of Blau, "signed up" the remainder of the community.

Jews have lived in Japan for about 100 years. The first families, mainly from Poland but also from England and the United States, settled in Yokohama, which is near Tokyo.

The rabbi is Philadelphian Jonathan Maltzman.

Need tax maivens

NEW YORK —

The Israel Aliyah Centre of North America will begin a professional recruitment campaign in the United States and Canada to fill vacancies in the tax department of the Israel treasury ministry.

Moshe Shechter, director—of the Israel Aliyah Centre, reported that many positions are available for lawyers, accountants, bookkeepers, economists, and professionals holding a Master's degree in Business Administration, who wish to settle in Israel.

Job openings are available immediately throughout Israel, including the major cities.

Hockey fans, don't despair

Old Timers bring World Cup title back to Canada

sports scene

By GARY COHEN

Former Governor-General Roland Michener [right] congratulates Richard Lee after presenting him with trophy for his first place finish in recent Speedy-Baycrest Fun Run. More than 1,000 runners tried the 10 km course. Lee finished it in 32 minutes, 5 seconds. Proceeds will help the Baycrest Hospital building fund.

Canadian hockey fans, don't despair!

So the Oilers ran out of gas against those nasty brutes from Long Island. Who hasn't?

So the Big Red Soviet machine rolled over our group of NHL play-off has-beens at the recent World Championships!

Sports Scene has saved the best news for last.

Toronto Metro Old Timers, the Canadian national A Division champs, last month brought the World Cup Old Timers Hockey championship back to the land of the beaver where every self-respecting Canuck rink at will tell you all hockey titles belong.

Led by effervescent first-time hockey coach Don (Doc) Lyons and defenceman David Kosoy — called "the heart of the team" by the man behind the bench — the Metro Old Timers defeated the favored Finland Superstars 3-2 in the championship final to wrap up the title.

The tournament, which took place in Munich, West Germany also featured a Swedish club, whom the Canadians dumped 7-1 in the semi-finals, and a second Finnish squad, Karhu Waarit, who fell 5-1 to the Metro world-beaters.

Lyons, who had never coached a hockey team before, said that his players — among whom were several former NHL stars including Mike Walton (Metro's leading scorer at the tourney), Bob Nevin, Terry Clancy, Dale Rolfe, Al Smith and Dennis Hextall — "didn't need much coaching technique. They just needed motivating."

The team, which took eight months to organize and came out of a merger between Kane Chevy Old Timers and Balmy Beach Balugas, got all the motivating they could handle out of the high-energy Lyons who candidly confesses: "I don't like happy losers."

Lyons attributes his and Kosoy's sense of competitiveness to something in the "Jewish psyche. It's easy to translate that us against them attitude into sports," he says.

Lyons said Metro Old Timers plan on defending their title next year, though he may not be at the helm. So, even if the Islanders make it five-in-a-row and the Russians continue to spell the Red kiss-of-death for our Canadian boys, there's still something to look forward to.

Makes you want to stand up and salute the flag — doesn't it?

* * *

The B'nai B'rith hockey league tied up all the season's loose ends last week at its annual awards banquet held at the Shaarei Shomayim Synagogue.

The 4-hour event went "very smoothly," said league president Jim Avrams, who received a special contribution award at the banquet and also confirmed that he will seek another year in the top executive position.

About 200 people attended the dinner and were treated to a speech by well known player agent Bill Watters, "great food" and a number of raffles for Blue Jay, Argo and Leaf tickets.

Other award winners included Marv Cohen of Leonard Mayzel Black Hawks who took coach-of-the-year honors; David Schwartz of Toronto Freedom Lodge Whalers, A Division Most Valuable Player; Al Markowitz, TFL Refiners, A Division sportsmanship award; Black Hawks Daryl Ura, B Division MVP; Maccabiah Beavers' goalie Al Weiss, B Division sportsmanship award; Harvey Cooper, TFL Plumbers, C Division MVP; and Elliot Rivkin, Canyon Old Timers, C Division sportsmanship award.

The executive-of-the-year award went to team representative Ray Ash, who along with Dean Gangbar also received an honorable mention award for their work on the 3rd annual BB national hockey tournament.

* * *

Just to tie up a few loose BB hockey ends of our own, Sports Scene would like to rectify an earlier mistake made during the coverage of league playoff games.

Marty Krestell, not Gary Kaye as earlier reported, scored the crucial opening goal in the deciding game of the Canyon Old Timers-TFL Plumbers C Division series. Old Timers went on to win that match and secure the divisional title.

* * *

Rhythmic gymnast Shawna Cass of Toronto recently won a bronze medal in the junior masters class (15-years-old and under) at the Canadian national championships held in Vancouver.

Cass was coming off another bronze medal performance at the Eastern Canadian regional championships which took place in Toronto at the beginning of May. The bronze at the nationals helped Cass' Kalev Estienne club, coached by Evelyn Coop and Jana Lazor, capture the gold medal in the overall team competition.

* * *

Toronto's Mitch Schachter, 21, last week led his Auburn University Senators to victory in the National Association of Inter-Collegiate Athletics (NAIA) southeastern regional tennis championships.

Senators' second consecutive regional title has earned them a berth in the national championships which take place May 30-June 4 in Kansas City. Auburn is currently ranked 10th nationally among NAIA teams.

* * *

Members of B'nai B'rith's Canyon Lodge are organizing a Big Brothers baseball tournament to be held on Sunday, May 29 at noon in Cliffwoods Park.

The community service project will feature several games matching three teams of Big Brothers against three Canyon Lodge clubs. Also included will be a game between a squad of Little Brothers and sons of the Canyon Lodge members.

Clowns, refreshments and celebrity umpires will add to the festivities at the park which is located at Cliffwoods Ave. and Don Mills Rd. In case of rain, the event will be rescheduled for the following Sunday at the same time and place.

All spectators are welcome. There is no admission charge for the tourney.

* * *

The northern branch of the Jewish Community Centre will host the 1983 Western Ontario Open Weightlifting Championships on Sunday June 5.

Sanctioned by the Ontario Weightlifting Association and sponsored by York Barbell Co., the competition runs from noon to 4 p.m. All registered members of the Canadian Weightlifting Federation are eligible with an entry fee of $7 to be paid before May 27.

The meet director is Bill Gryfe.

Send entries to Peter Sewell at the northern branch of the JCC, 4588 Bathurst St., Willowdale, Ont. M2R 1W6. For more information, call 636-1880, ext. 235.

All spectators are welcome at the meet and there is no admission fee.

* * *

Morris Sobel, 69, will be retiring from his position as director of the men's health club at the northern branch of the Jewish Community Centre sometime next month.

A former athlete, coach and mentor to many JCC members, Sobel marks the end of nearly 50 years of dedicated community service. He recently received the JCC's Man-of-the-Year Award for 1982 at a gala banquet held in his honor at the Centre's southern branch. In tribute to his lifelong contributions, over 400 people attended the highly successful event.

* * *

The B'nai B'rith baseball league, the largest organization of its kind in North America, opened play this week sporting eight divisions including a slow pitch class.

In total, 80 teams representing some 1,000 players are involved in the league this year. Sports Scene will begin regular coverage of the BBBL starting next week and running through to the divisional playoffs in September.

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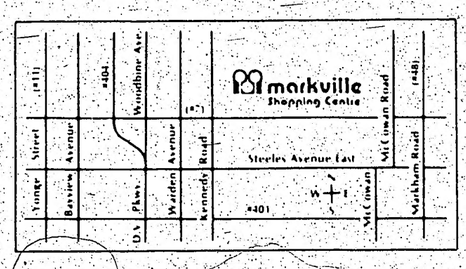

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Supplement to The Canadian Jewish News, Thursday, May 26, 1983

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XII - NUMBER 4 - MAY, 1983

On Jewishness: A Symposium

The following is an edited and condensed version of a symposium on "Jewishness" which took place in Toronto, May 25, 1983. The symposium was part of a three-day conference entitled, "Jews in North America: Immigration, Settlement, and Ethnic Identity". Louis Greenspan is Professor of Religious Studies at McMaster University, Morton Weinfeld is Professor of Sociology at McGill University, Adele Wiseman is a well known Canadian novelist and short story writer. (See the article by Mervin Butovsky in this issue.)

LOUIS GREENSPAN

I will not preach a sermon about Jewishness or the need for it. Vaguely we have in our minds that it is something different from Judaism, and in spite of the reservations that I make about it, it would be unwise to dismiss the concept Jewishness as chimerical. The quest for Jewishness on the part of Jews — visions of Jewishness — have been and still are potent. I would like to offer a survey of visions of Jewishness in the life of the Jews on this continent.

A major vision of Jewishness that has operated from time to time and inspired Jewish creativity, either in the arts or in practical life, is the remembrance of the Jew as a pariah, an outsider. It is often thought that this vision originated in medieval anti-semitism, where the tradition of the Jew as the sinister outsider who undermined society, took root; but traces of the remembrance of the outsider, are to be found even in the Bible, where there are a number of injunctions which end with the phrase "for you too are strangers in the land of Egypt". This gives the image its full meaning, the Jewish pariah is everyman in solidarity with others. In modern times there was what we could call a transvaluation of the medieval anti-Semitism tradition, where the outsider position came to be seen not as a position of shame, but a position of privilege. It was held that from the margins of society, one could see all of its rot. This theory is elaborated by the European writer Isaac Deutche in his book "The Non-Jewish Jew." Hanna Arendt has also been preoccupied with this subject in her essay on the Jewish pariah, a study of Kafka, Chrlie Chaplin and Heinrich Heine, which illustrates the potency of this image in modern literature. On this continent too, the succession of schlemiels, sceptics and revolutionaries who are presented in novels as prisms through which the social order reveals itself, shows that the idea of the Jew as everyman, the outsider, retains its potency. Jewishness as remembrance of the pariah position has haunted artists, novelists and film makers. It has also haunted politics. Only a generation ago, anti-Stalinists, and Russian non-Jewish intelligentsia were chanting Yevtushenko's poem Baby Yar and calling themselves Jews. Only a week ago, Polish dissidents and Solidarity adopted the Warsaw Ghetto fighters as their immediate ancestors. This vision has had the power to mobilize the Jewish community and continues to do so at various times. The plight of the Vietnamese boat people sent electric currents through the Jewish community. Though the left is in decline in North American Jewry, it has not disappeared altogether and a number of its spokesmen retain this particular image as the definition of their activity. But the vision of the Jewish pariah, although it has a continuing presence in the Jewish community, and though it often attracts our artists and young people, is not the dominant vision of Jewishness in North American Jewish life.

SINGLE PUBLIC VISION IS ZIONISM

The single public vision of the Jew which cuts across religious and ideological boundaries is, of course, Zionism. Zionism in all of its forms, I believe, involves the renunciation of the pariah existence of the Jews. In the history of the Zionist movement, Jewishness as a manifestation of the condition of the Jews in the Diaspora was looked upon, and had the same connotations to Zionists, that Uncle Tomism has today to black people. You will remember the opposition to setting up Yiddish Studies at one point in various universities in Israel. The rejection of the pariah or victim role by Zionism did not mean lack of solidarity with the oppressed, but rather that their Jewishness was not the sort of spiritual essence that could thrive under conditions of oppression. The nineteenth century philosopher Hegel had thought that spiritual existence was not possible for a free people unless its spirit was embodied in a modern state, in something real; the Zionists agreed. Jewishness was possible only as the expression of the self-governing Jewish body politic, wherein the division between being a person and being a Jew ceased to exist. Now Zionism has many different forms. The one, it seems to me, that expresses most adequately the relationship of the Canadian and American Jews to Israel is the Zionism of Achad Ha'am. Achad Ha'am foresaw a Jewish civilization in which Israel and Jerusalem would be the centre and the Diaspora a vital and vibrant periphery. Both would be enriched by mutual dialogue. But any student of the history of ideas and ideologies and their relationship to society can only marvel at the fact that Achad Ha'amism is the one form of Zionism that has no significant following on this continent. Instead, the more militant Zionism of Ben Gurion and perhaps now Jabotinsky, with its calls for the liquidation of the Diaspora and the denial that Jewishness has a future outside of Israel, has captured the imagination of North American Jews.

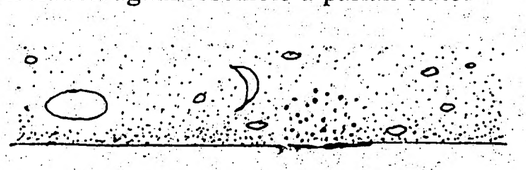
DIASPORA DOOMED

In his recent book, "Letters to an American Zionist", Hillel Halkin concludes that Jewish life in the Diaspora is doomed, and therefore it is natural for a Jew who is committed to his Jewishness to desire to live in Israel. Given the commitments of Zionists in North America, the logic is inescapable but has not been followed.

If anyone is moved to write the history of Jewishness in North America, he will have to make 1967 a watershed year. In May and June of that year, hundreds of thousands of Jews discovered their Jewishness when Israel was surrounded and, as it seemed to many, on the brink of annihilation. The fact that Jews in North America were involved in acrimonious conflicts with other ethnic groups added to the feeling that the achievements of the past, of the post-war period, the establishment of the Jewish state and the opening of the doors to Jews were fundamentally threatened. There was an experience of "deja vu," a return to a previous condition and above all a remembrance of the Holocaust.

NEW MODE OF ZIONISM

Since this period, a new mode of Zionism and Jewishness emerged. Its central affirmations were a determination to remember the Holocaust and defend Israel which now in its isolation again resemble a pariah state.



I believe that there is a post-1967 Jewishness in North America which still requires articulation. I believe that it can be articulated through the writings of Elie Weisel, Emil Fackenheim and others. Ironically, one of the foundations of that Jewishness, in my opinion, is the work of a non-Jew, Jean-Paul Sartre, in a book called Anti-Semite and Jew". In this book Sartre makes a distinction between the inauthentic Jew, the one who denies his Jewishness and reaches for universal values and the authentic Jew who defiantly accepts his condition and affirms his Jewishness. Sartre, of course, states this within the context of his own very rich, yet very precise, portrait of the anti-semite. In the post-war 1967 world there is a new theory of anti-semitism that has disguised itself as anti-Zionism, but the theory is not stated with sufficient precision to identify anti-Semitism as a significant political phenomenon in North America.

Here then are some visions or images of Jewishness that I think have grown up in North America. I would like to close this presentation with the following comments.

In choosing the modes of Jewishness that I selected, I have left out a number of different definitions of Jewishness, religious and philosophical articulations of Jewish existence, and so on. This is not because I believe that these are unimportant or irrelevant, but because I believe that all other modes of Jewishness that are found on this soil have to take a stand either to incorporate or to reject the ones that I have already mentioned.

INTEGRATION OR ALIENATION

Given the continuing reality that North American Jewry is the most successful, most integrated Jewish community in the history of the Diaspora and that the Jews enjoy the economic and social benefits of life on this continent, as well as the benefits of a full participation in its political life, I draw attention to the fact that the visions and images that I have related: the pariah, the Zionism that states that the Diaspora has no future and the post-1967 Judaism, are images that would seem to indicate extreme alienation. But the combination of this imagery along with the actual condition of the Jewish North American is fascinating and requires some further articulation and explanation.

Finally I should like to add that the history of the concepts of Jewishness is not over. It seems to me that the past year has also been traumatic. What will emerge from it, whether some new concepts of Jewishness, whether some conflicts amongst the concepts I have already mentioned, or whether some new statement, I don't know. We are already in the midst of the trauma of last year's events.

MORTON WEINFELD

I will be speaking as a sociologist who studies the Jewish community in North America and who has done empirical research on that community. Here is a list of what I think we can say are the elements of Jewishness, to the extent that they are easily measured by people who measure these things, and I will begin by the element of religiosity. The title of this conference has in it the words "ethnic identity" and by beginning with the concept of Jewish religiosity, I want to raise the question of whether we can distinguish meaningful Jewishness from Judaism as a religious system. In any event, sociologists — not wrestling with these profound questions — proceed to measure various aspects of religiosity: synagogue attendance, membership, which type of synagogue, how often do you go, home rituals, their frequency, and religious rituals of the life cycle. These latter are the most commonly observed. As it happens, religious rituals associated with birth, puberty, marriage and death retain their power over many other so-called assimilated Jews. A final aspect of religiosity is beliefs. Now, as a sociologist, I happen by preference to shy away from investigating beliefs as such; I am more comfortable with behaviours.

A second element related to religiosity would be child-centred behaviour. Many of us are familiar with the concept of a child-centred Jewishness: Jewish schools, camps, youth groups. This is becoming a predominant form of Jewishness today and as I will try to argue, this is a highly problematic development. The reason for this development, I suggest, is the preoccupation with the commitment to survival, perhaps sometimes survival at all costs. I think the notion of the family as a mechanism for the generational transmission of Jewishness plays a role in this new form of child-centered Jewishness which I see as more and more common amongst North American Jews, and I will come back to that as well. A third type of element, much studied in sociological work, is what we call a social network: who are your friends, who are your neighbours? I am sure most of us would know individual Jews who might not be "particularly Jewish" in other areas but still happen coincidentally to have primarily Jewish friends and to live in Jewish areas of the city.

A fourth element which sociologists measure, particularly in North America, is community involvement. I know Jews who manifest their Jewishness by running from meeting to meeting, several in one evening sometimes, juggling their communal commitments. Even going to the exercise class at the "Y" becomes a substitute for the daily minyan. Related to community involvement is of course, Israel-related behaviour which

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Viewpoints

Editor's Notebook

This is the fourth issue of Viewpoints to appear in its latest incarnation as a monthly supplement to The Canadian Jewish News. Many readers may not be aware of the fact that we have had two previous sponsors, the Labor Zionist Alliance since 1970, and Canadian Jewish Congress since 1977. Then we appeared as a magazine on a quarterly basis. Only now are we beginning to fit comfortably into our smaller eight page format, and I will be taking this space to write to you about each issue.

It has taken us twelve years to achieve what we now have: a group of some thirty well known Canadian Jewish writers on our list of Contributing Editors and Editorial Board, and a vehicle for reaching 48,000 Jewish homes on a monthly basis. A more detailed statement of our purposes appears below on the masthead, as well as the names of the four organizations who came together to make all this possible. To all of them our sincere thanks.

Of course, we are interested in your views as well. As Editor, my major responsibility has been to encourage you to send us your contributions to the ongoing dialogue between Jews that has been our main preoccupation for over twenty centuries.

Interestingly enough, the focus of the present issue is a continuation of this dialogue. It is a symposium on what to-day is called "Jewishness." Thirty years ago it would have been called "Yiddishkeit." It is really the same discussion, but for us — the people of the Book, trained to distinguish nuances — the new terminology is significant. What this significance is, I'll leave to each of you to decide, and perhaps you will write to tell us.

Let me share another of my concerns with you. You may have noticed a considerable number of articles on Quebec Jewry. There are two reasons for this. One is that interesting changes are taking place in Quebec, and being Jewish in Quebec is considerably different from being Jewish in the rest of Canada. The second is that we are simply not receiving enough material from other parts of Canada — certainly far less than we would like.

One more preliminary explanation is in order. We decided some years ago that some way had to be found to share with our readers who do not speak Yiddish, the rich heritage of Canadian Yiddish writing that is in existence. We decided that we would bring it to you in translation. So, from time to time, you will find, as in this issue, an English translation that we feel does full justice to the richness of the original Yiddish. That is what we mean by the term: Our Canadian Yiddish Heritage.

Our next issue will be a June/July issue and will appear during the last week in July.

A Symposium

[Cont'd. from Page 1]

has become an increasingly important component of this community or organizational involvement.

And finally, in this very brief overview, is a perhaps most complex category: culture, which I have subdivided into three. First, I would include the element of "high" Jewish culture and I would give this a very wide definition: literature, art, philosophy, that spans the spectrum from the Talmud to Saul Bellow. This is a form of Jewishness which is particularly appealing to Jewish intellectuals, both secular and non secular and as I say, I am using a very broad definition; some are at home with the Talmud, some are at home with Saul Bellow, and perhaps in the best of worlds, some are at home with both. We just heard allusions to Nobel prizes going to Jewish writers in a variety of Jewish languages, and I am sure this boosts our level of Jewish identity immeasurably, when we read and bask in the glory of these Jews whose high cultural merit is so recognized. The second component of culture is the anthropological notion and I will use another word which, like "ethnicity," is not a good one but is commonly used: "lifestyle." Is there a Jewish lifestyle that we can identify in the North American milieu? In fact, I think there is, at the level of "amcha," of daily life. Sometimes this kind of lifestyle Judaism is denigrated, satirized as "bagels and lox" Judaism as being somehow empty. I do not share in this denigration of bagels and lox Judaism. First, I happen to like bagels and lox, and second, I think that this kind of Judaism, while it is perhaps more difficult to measure and subtle in its consequence, may mean something to the Jews who live it, regardless of its intrinsic merit which I leave to Rabbis and philosophers to ponder.

This is a very symbolic Judaism, which also makes it more difficult to measure because the consequences and symbols are not that readily apparent: Jewish mannerisms, Jewish habits, cultural and otherwise, wearing the "Chai" around the neck, the Star of David, these kinds of things have to be studied. I have often wondered about the relationship of the size, weight and value of the Chai around the neck to other features of a person's Jewishness, but I have not yet had the chance to study it. It might make a good anthropology thesis topic.

The third and perhaps the most difficult element of culture is the area of values. What are the distinctively Jewish values? There is a large literature on this. Some would argue that inherent in Judaism are values which dictate liberalism in its broad definition, social and political. Some look to Judaism as a main source for these values. My own view is that this is not particularly the case. I think that one can just as easily find sources for so-called conservative values as for liberal values within the sources of classical or traditional Judaism. On the other hand, we can look at values as the things that Jews do or the way in which Jews guide their behavior. And here I think there certainly has been evidence of Jewish liberalism as an important component of Jewishness in North America. This raises the empirical question: is this changing? Are the Jews becoming more conservative over time? I suspect this is happening, and the follow up question would be the old perennial: is this good for the Jews?

I would like to summarize some of the general findings which emerge from our analysis of these elements of Jewishness.

First of all those elements, I would argue that no single one of these is necessary for a person to be a "good Jew" in the sociological sense. No one element is necessary, and each one is sufficient; you do not need the full set. I think that is an important point. However, when you look at this data in the aggregate, forgetting about individuals who may have a full Jewishness with one or two of these various elements, one finding is repeated and is quite striking. The dominant set of variables is the religious one: religiosity. That seems to be the set of variables that corollate most highly with all of the others. In other words, those Jews who are more religious are more likely to be Jewish along those other dimensions that I have indicated, which at least suggests the possibility that there may be a religious or Judaic core, even at the center of what we call Jewishness.

PRESENT AND FUTURE

With these findings, now to make some concluding observations about the present and the future. First, it is clear that North American Jews have come a long way in their attitudes towards Jewishness and being Jewish. Jews have moved from ambivalence about their Jewishness towards an affirmation of it, along with the general affirmation of "roots." I think this is an important achievement in its own right, but this then raises the problem of what type of affirmation. I think of two issues that arise. The first I alluded to before, when I talked about the survivalism inherent in Jewishness and the important role of the child-centered Jewishness. There are many adult Jews who, I believe, engage in Jewish behaviour primarily for the sake of the children. They keep kosher, go to the synagogue, participate in Jewish communal life, only for the children. My problem with this manifestation, a very recent development, is that it violates a traditional historic element of Jewishness, namely, that Jewishness (if you will, Judaism and Jewishness), were things that adults historically took seriously, in their own right. Mature adults were involved with it and the spin-off effects for children were part of the adult's preoccupation. I suspect that this has now been reversed among many North American Jews, and I am wondering whether a child-centred Jewishness in the long run is going to be enough to provide meaning for the future of the Jews.

CONTINUING STRUGGLE

Second is the continuing struggle with the Enlightenment. Following the Enlightenment, a tension emerged between religious and secular Judaism. In North America, perhaps this was most clearly seen — as we see from Irving Howe's description of the immigrant community — in the proliferation of competing Jewish ideologies. We have first the fragmentation of religious Judaism itself into denominations and then we have the vast array of Zionist and secular ideologies which really reached a peak in the early twentieth century. Since that time, and certainly in the early post-World War II period (I speak now of the 50s and 60s), I would argue that Jewish life experienced the kind of "end of ideology" — to use Daniel Bell's phrase — and an emerging synthesis or consensus, about main-stream North American Jewish life began to appear. The ideological wars subsided and an emerging religious consensus could be seen, as Reform Judaism made its peace with Israel and Jewish nationalism, and on the other side of the spectrum, modern Orthodoxy developed as an adaptation to North American life. Some might use the term Reconstruction — Judaism as a civilization — to describe this consensus. In fact Charles Leibman has said that most North American Jews were Reconstructionist Jews but they did not know it, because obviously most of them had never

Letters To The Editor

I endorse enthusiastically the basic premise and many of your observations in your article, 'Congress Priorities Reconsidered', particularly, the need to overcome the "enemy within". To put this struggle high on the list of priorities of the National (indeed International) Jewish Agenda of Congress and to put "dos pintalle yid" back into Judaism requires the reinstitution of the centrality of the Synagogue as the cement and mortar that has held Yiddishkeit together for over 3,500 years.

However, it would have been much better if you had left it at that — without attempting to define which National Committee should assume responsibility or to describe the methodology for its implementation. The two responses testify adequately to that. Moreover, the three articles together are, in my opinion, the most lucid testimony to the major problem that always has been at the root of Jewish organizational life and C.J.C. is no different. Indeed, it may even be an example par excellence of that problem. I am referring to the "territoriality" that each committee tends to stake out as its preserve and will fight mightily to protect against intruders — often to the detriment of the major objective.

In short, the two replies, instead of addressing the question you raise as to whether Canadian Jewish Congress should place a high priority on religious Jewishness as our distinctive banner and undertake to teach the "Joys of Judaism" to our young adults, are dissertations on how much is already being done to combat the "enemy without".

I further believe that your article would have had far greater impact if you had underscored that unless the "enemy within" is overcome and the centrality of our faith restored, we may find ourselves with so few caring Jews that there will be no need for combating anti-semitism, defending and reinforcing Israel's right to exist or preparing Jewish Agenda, in short, there will be no need for a Canadian Jewish Congress.

Dr. Morton R. Lang
Montreal

With reference to Mr. Moses Seidman (chairman: Religious Affairs C'ttee) response in the April issue, the following ought to be stated.

First, Mr. Seidman refers to the "importance of Israel for Jews." What he means, unquestionably is the State or the Republic of Israel. "Israel" by itself is the collective name for the theological communion and fellowship of all Israelites or Jews. The State of Israel and Israel are therefore not identical.

Mr. Seidman avers, that the National Religious Department is viewed as the sole official representative body for the Jewish community of Canada.

Has therefore cognizance been taken of the policy of those in Canadian Reform Judaism, who perform mixed religious marriages? As ought to be well known, the practices which are followed at Temple EmanuEl-Beth Sholom are such as to enable couples of mixed religious antecedent to be married within the tradition of Judaism. Moreover, there is no requirement of conversion to Judaism.

It seems obvious, that if the NRD of Canadian Jewish Congress aspires to represent all of the Jewish congregations here, recognition of the religious practices followed at EmanuEl-Beth Sholom ought to be accorded.

Klaus J. Herrmann

Viewpoints

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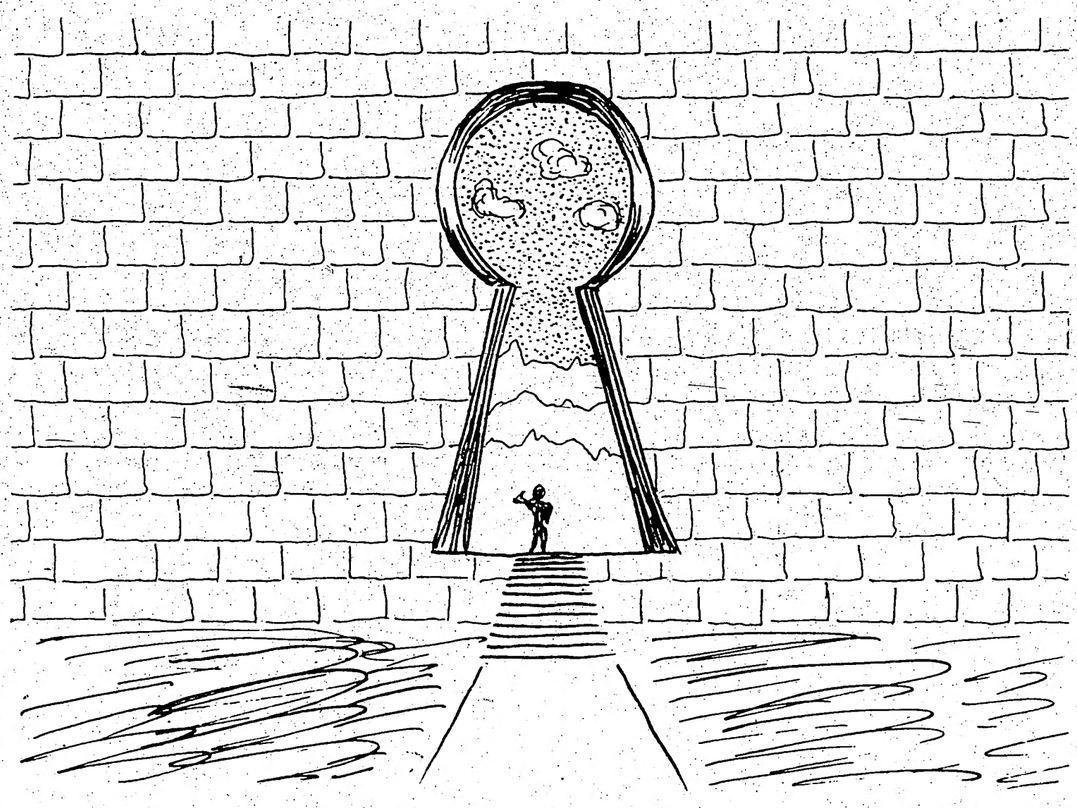
Viewpoints

heard of Reconstructionism. But there was this kind of consensus. I would argue that life cycles, religious rituals, Jewish symbols and Israel, played an important unifying role.

Here is the question that I want to pose as we move from the 1970s into the 1980s: is this consensus fragmented? Are we heralding an age of the rebirth or the renewal of the ideological struggles or tensions in the Jewish community? I think of things like the relative vigour of Orthodoxy as opposed to the other denominations in North America, and Israel as perhaps providing a spark for renewed religious ideological tensions. Israel, as was alluded to by Professor Greenspan, may no longer be the unifying force that it once was, and may give rise again to vigorous ideological debates. I suspect that, therefore, North American Jewry is at a crossroads period. Are we perhaps at the beginning of a renewed ideological tension about the meaning of Jewishness?



ADELE WISEMAN

If you ask me what is Jewishness, my response has to be; I am Jewish and I am secular. I don't have any religious sense, I have a strong moral sense and I try to trace that back to its beginnings in religious formulation. But I don't think, necessarily, that the one thing disappears when the other disappears. When my father came to Canada, he was asked to do a good deed. My father's sister was analphabetic; she and her four children were waiting in Russia for the husband, who was in Montreal, to bring them over, and my father felt that it was his responsibility therefore, to take his sister, who had never left the village, and bring her to Canada. My mother agreed to it, though she did not want to leave her family, because it was what Jews do: you take responsibilities; you help out where necessary in what ever way you can. They landed in Montreal and they undertook a secondary immigration fairly quickly to Winnipeg. My mother said: "At least, if you can't take me home, take me to where I have uncles", and that is how we got to Winnipeg.

When the depression came, my father, like everyone else lost his job. One of the interesting things about our whole family situation is that everything has happened to us upside down; therefore, I am predisposed to question any statement about anything. For instance, the best boss my father ever had was a black. Now, when I grew up and started reading about how all the Jews of New York were landlords and bosses, I compared this with my own experience, which told me about all kinds of possibilities. Anyway, Dad lost his job finally, because his black boss couldn't keep him on, and he went farther west to see if he could find a job and was offered a good job in Victoria. I remember a discussion when my father came home about whether he should take the job — he didn't. The key reason that he finally decided not to take the job was because in Victoria there was no teacher to teach the children who we were and what we were. So that tells me something, and is part of my very positive concept of what Jewishness is. Yet I am inclined to argue about almost anything other Jews have ever said to me. At the same time, no other mode of being has even been remotely attractive to me, even though I have very deeply and tenderly loved individual persons who profess other modes of being. I know that it was an accident that I was lucky enough to be born Jewish, but my sense of Jewishness is quite absolute; and my sense of values is intrinsically related to my Jewishness. I set high standards for myself and judge myself harshly when I fall short of them: and I judge everybody else harshly when they fall short of them, even if they are not Jewish.

ART OF BEING A HUMAN BEING

I felt that we had brought something of value to Canada; I have never been able to accept the attitude of my teachers and of North American writings, that when you come to this soil you immediately drop down and kiss it and throw away what you were before and become something new — American or Canadian. I feel that Canada and America would be much improved by paying attention to some of the values which the various immigrant groups have brought with them, and I have never had any reason to change that opinion. My experience with Judaism is that it is a uniquely life oriented, celebrated recipe for human existence. As I said, my own attachment to it is secular, historic, moral and ethical. I also admire inordinately the wonderful devotion to study and thought as a way of pursuing the unimaginable through the unknown, as a means of validating the intangible. The major distinguishing characteristic of Jewishness as I know it, is that it always faces life. Its continued obsession is how to live; this is its vision of creation, its governing vision. I have always seen the Bible as a historical confession.. On the one hand, we have what we were given by the Bible, which said: this is how to live, and on the other hand we have the fathers continually preaching all those precepts and to the simple untutored intelligence, this remains the major function of the Bible. It's a way of keeping apprised of what we haven't reached yet, and what they haven't reached. I have always found very baffling an apotheosis of the very imperfect figures into sort of demi-gods.

EMBEDDED IN MAJORITY CULTURE

We have been talking about Judaism as Judaism, but for me there has not been quite enough said about the fact that we are set in, we are embedded in a majority culture; most of the proponents don't like us and may never like us. Thinking about how to describe it, it's like a marriage which is continually breaking up. It's like a relationship where the partner says to you: "You're perfect honey, you're wonderful, if only you did this." And then, after the relationship develops: "Honey, I still love you, but you really would be perfect if you did that", and ultimately, it adds up to: you would be great if only you were somebody else. The implications of these feelings led to that terrible experience of the six million deaths; and the embarrassment resulting from that event may be part of the reason why Jewish writers have been so popular for the past thirty years.

Once again, in some of the purportedly sociological writings in America, there is an attempt to validate, with the use of new language and theory (a new perversion of language, I might add), the theories of the Jew, the one who is not only the pariah, but is wrong and bad, and is the negative mirror of the virtues of the reigning majority. I think we should remember, you are not only born a Jew, you choose to be a Jew and if you choose to be a Jew you have to recognize that you live with one area of fear always there. For me personally, I talk about wanting to be the epitome of Jewishness, but really I won't be until I am able to acknowledge all those hidden areas and come to terms with them.

On Being A Jewish Writer In Quebec

By Victor Teboul

Writing constitutes above all a tradition: by writing, one becomes part of a specific society just by using a particular language or idiom. One places oneself within a certain sociological context which one proceeds to question. Being a Jewish writer in France or in the United States is certainly not the same as in Quebec. One can of course abstract oneself from the Quebec context, but for me it is a question above all of inserting oneself within this tradition; I must also say that, at the moment, I prefer the essay form to fiction. This is because the Quebec novel does not appear to reflect the reality of daily life as well as does the essay, which embodies within its form the cultural and political realities of Quebec.

Less lyrical than the novel, although lyricism is no stranger to it, the essay remains in my view, the intellectual genre "par excellence". The writings of Olivar Asselin, Jean-Charles Harvey, Pierre Vadeboncoeur, and Hubert Aquin, played a major role in influencing me. What impressed me most in their work was their defense of liberty; what attracted me to them was the strength of their convictions, the power of their thoughts, which were completely opposed to the ideological currents of their times. This was not surprising since I discovered that their ideas evoked analogies between their condition as French Canadians and that of Diaspora Jewry; this was particularly true of Hubert Aquin and Pierre Vadeboncoeur where I found echoes of Albert Memmi and in particular of his "Portrait of a Jew".

Further in the past — still a recent past — Asselin and Harvey discovered in the Jew, a model to emulate. But if one places oneself in the context of the time — the turn of the century for Asselin, the 1930's for Harvey — the conception one had of another being's cultural difference, specifically of the Jew, is very revealing, The pejorative aspect commerce had acquired signified not necessarily a certain antisemitism, but more a refusal to establish a relationship with persons of different backgrounds. The perception of business entrepreneurship determined the kind of "rapport" one wished to establish with a stranger. This was not accidental, for this attitude was confirmed by Benjamin Sulte, historian of Three Rivers, who was known for his genuine interest in the Hart family, and who favored the industrialization of which they were the forerunners.

POINTS OF REFERENCE

To get to know Quebec and its thinkers, I had to empathize with their ideals; I also wished to discover the perception they had of me. I undoubtedly needed points of reference. This explains the publication five years ago of "Mythe et Images du Juif au Quebec", a work which posed, — admittedly in a rather blunt manner — questions which had seldom been asked in Quebec. Had there been, then, one year after the Parti Quebecois took office, a blacklist of ethnic leaders, I assure you I would certainly not have been defined as a "souverainiste"!

It was not permissible then to question the stubborn stereotypes which appeared to be polluting the atmosphere of normal relations that should exist between Jews and non-Jews. My attempt was perceived in certain nationalist circles as a brutal attack against the "Quebecois" soul, against a certain idyllic purity of the Quebecois — at least that was the conception which prevailed among those who modelled and propagated Quebec's culture. These were precisely the circles I had in mind while writing this book.

UNACCUSTOMED TO CHALLENGE

It must be admitted that the Quebecois intelligentsia was not accustomed to being challenged by an individual who did not come from their own milieu. It would undoubtedly have been less disturbing to them had I limited myself to describing imaginary or real ill treatment undergone in a totalitarian and consequently antisemitic regime, and had I evoked long periods of confinement in Egyptian jails for lack of Siberian experiences. I discovered — as did probably my readers — that there was a price to my integration, and that any intelligent person could not really integrate into Quebec's society without also questioning his new milieu. The Quebecois essayists whose work I had read and studied had achieved their objective: they had successfully transmitted to me their sense of questioning and continuity.

It was with this viewpoint that I also questioned the history of Quebec and some prevailing determinist interpretations. This questioning, which I continued during three years of research, resulted in my forthcoming work describing the revolutionary current which liberalism has represented in Quebec during the years preceding the Second World War. It was a mistake, in my view, to ignore the influence on the world of ideas, of a school of thought which vigorously opposed in Quebec the narrow nationalism of that period. Sounding the dissident undercurrent in Quebec which dared to distance itself not only from the federalist trend, but also and chiefly from the strong nationalist movement which has always dominated the cultural scene, is a very refreshing activity. Novelists such as Arsene Bessette and Albert Laberge in the 1910 decade, or Jean-Charles Harvey in the 1930's, and more recently authors Michel Morin and Claude Bertrand are stimulating examples of this dissidence.

While Quebecois society constituted for a long period an exotic anomaly in the North American scene, in a certain sense a dissident society, we must not overlook the fact that the society could not have survived unless it exercised great caution in its relationship with the outside world. Any overtures to foreign cultures could have influenced and modified its particular character. This was probably an instinctive necessary reaction, not atypical of minorities.

NATIONALIST GOVERNMENT

Also, the fact that a nationalist government took office, represented in my mind the overtaking of these hermetic tendencies and the possibility, hitherto unexplored, of discovering and recognizing our differences. I considered it significant that a Parti Quebecois Minister of Immigration would begin the study of Greek in order to better penetrate the Greek mentality of his constituents. This attitude meant a change in the electoral attitudes of Quebecois nationalists. The motive was undoubtedly political, but isn't polity a perfect place of interchange? Lionel Groulx, whose name graces so many public places in Montreal, the father of Quebecois nationalism, who personified the distrust of that period toward the outsider, this cleric, undoubtedly well versed in

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ancient Greek, must have turned in his grave at the thought of one of his disciples having to learn modern Greek in order to make himself more easily understood in the country of Maria Chapdelaine. Did this not prove that, after all, everything could change in Quebec?

The necessary recognition of a difference, and the determining role it can play on the political chessboard, indicated at least that a nationalist MNA, later promoted to a minister, benefited from this democratic exchange between the Parti Quebecois and Montreal's pluralistic masses. The nationalist movement had reached a new level. For while affirming the French identity of Quebec, was it not also discovering its heterogeneous character? Was it due to an irony of history or of the political power it has just acquired?

I am certain that the Montreal MNA's of the Parti Quebecois know Quebec better today than when they were elected. Truly a milieu of exchange between people of different cultural backgrounds (one should read "Montreal Interdite" by Alain Medam), Montreal had for a long time been rejected by the French Canadian psyche. Politics, it seems, do affect collective dreams.

This undoubtedly explains why the municipal political scene of Montreal reflects more accurately the pluralistic dynamics of our North American cities. The three municipal parties easily surmount the linguistic and cultural differences which are too often the subject of debate in Quebec. The most recent municipal elections have clearly illustrated that the progressive forces in Montreal, those who strongly favor change and community action, come from the immigrant and anglophone communities.

If the astute politician has good reasons to take into account the ethnic composition of its constituency — a natural dialectic in a continent populated by immigrants — it is quite a different matter in the realm of artistic representation. In the first instance, as we have noted, a necessary symbiosis is established, which is still lacking in the cultural scene.

At a recent colloquium organized by the "Institut d'Histoire d'Amerique Francaise", I tried to communicate the difficulty I felt in attempting to make the history of Quebec my own. I said, essentially, that although I could effectively speak of **my** street, and **my** neighbourhood, I could not speak of my history when dealing with Quebec's history. This applies also to culture: not only that which is lived daily by Montrealers, but that which represents us, which is seen on television, in the cinema, in our daily newspapers and our novels. We must ask ourselves if certain books, like the one by Yves Beauchemin which is very popular today, entitled **Le Matou**, do not come to us directly from the 1930-1940 era, a period when foreigners represented all the evil influences which threatened the innocent and disarmed French-Canadian hero who came into contact with them.

Similarly, is not the world evoked by Yvon Deschamps in his monologues already "depasse"? In other words, this Quebecois culture, which he represents, is it not, in spite of itself, still full of all the elements of resistance toward America, which until now have characterized it and given it, to a certain extent, its specific identity?

When I think back to what attracted my parents to this continent, while already in the 1950's, in Egypt, they were thinking of Canada, I realize that it was a certain idea of America which brought us here. Despite our middle class values, a certain equality in the opportunities available to all, as well as the idea of individual initiative and entrepreneurship fascinated us. We, who had lived first under a monarch, well-disposed though he might have been toward his middle-class, whatever its origin, and then under a dictator who mobilized his masses and exercised his power against foreigners, including Jews, we Alexandrians ardently longed for the America we already knew, for an American Alan Ladd, Clark Gable or Rita Hayworth represented so well at the Sunday cinema. And when later, in Paris, in the great hall of the Chief synagogue of the Rue de la Victoire (which we called the "Cathedral"!), we young Jews, refugees from Arab countries, met our co-religionists from America who were visiting France, we felt a culture-shock. The young women wore glasses shaped like birds' wings, the young men had short crewcut haircuts and wore baggy pants, and what's more, some of them were blond. Such encounters of the third kind were really the ultimate!

JUDAISM TRAUMATIZED

We, Mediterranean Jews, who bathed in the culture and languages of this part of the world, saw our Jewishness as being open to and in perpetual relationship with other cultures. The Montreal Jewish community that I found in the 1960's seemed to me to be the exact opposite of that which I had known during my adolescence in France and earlier in the countries of the Middle East. Compared to American Judaism, multifaceted and rich in philosophical reflection, Montreal's Judaism seemed to have been traumatized by the Quebecois' affirmation of their identity to the point of polarizing itself into extreme positions — either of closing in upon itself, or of defining itself solely in the context of this Quebecois affirmation.

It would evidently be a little too easy to see in the Sephardim a new expression of Jewish identity because of their assertiveness, as well as because they have been less traumatized by their contacts with non-Jews — at least in their recent past. Nevertheless, one must forcibly close his eyes not to realize that the Sephardim have established in Quebec a new relationship with the Quebecois, fundamental in my view, which is a rapport between equals. It is also not surprising that they have assumed today the leadership of French Jewry, whether in the realm of contemporary cultural or spiritual thought, as exemplified by essayist, Shmuel Trigano, or in the organized Jewish community, since the Chief Rabbi of France, Rene Sirat, is himself a descendant of this branch of Judaism. Consequently, in France today there is a new much clearer definition of the Jewish identity, chiefly due to the influence of the Sephardim. That the term "Jew" is once again being used in preference to the term "Israelite", long considered more acceptable in post-Napoleonic French society, since it was more self-effacing — this is in itself significant in a country noted for its tenacious and recurrent anti-semitism.

In Quebec, however, because of linguistic differences, being Sepharade often means being given the role of intermediary between the authorities and the diverse organizations of a largely anglophone Jewish community. However privileged or serious this responsibility may be, it does not correspond to the role of leadership, because of the lack of involvement of the Sephardim in the large Jewish organizations. The true leaders are recruited, to use the new Quebecois terminology, from among the "old stock" Jewish families. I will not elaborate on the relationship between the Sephardim and the Ashkenazim — some of my best friends are Ashkenazim!

NEW MAJORITY

Being a Sephararde in Montreal also means being exposed to an ignorance of the Sephardic fact among certain American Jewish intellectuals. This ignorance is continually manifested in the great American newspapers and even in such prestigious periodicals as the New York Times Magazine and the New York Review of Books. What upsets these intellectuals most is that the Sephardim in Israel constitute today a new majority who, demographically and culturally, have greatly modified the socialist ideology which has for so long characterized that country.

That Oriental Jews elect Menahem Begin and acclaim him as "Melekh Israel" — King of Israel — this is a far cry from the egalitarian ideal of socialism, which is, after all, a western ideal, the kind liberally inclined intellectual Jews in the U.S. are nostalgically longing for. That the Sephardim, more traditional than the political establishment who held power until the arrival of Begin, produced a sharp break in this ideology — this was undoubtedly intellectually difficult to absorb. That furthermore, these Sephardim take seriously every word uttered by their enemies, under whom their parents lived as minorities (we should read to that effect Albert Memmi's illuminating work "Juifs et Arabes"), is admittedly disconcerting to western-imbued thinkers who wish to believe in the miraculous effects of dialogue.

Today, more than ever, to be a Jew is to be a dissident, that is, to be a provocation to conformity, to proclaim openly the right to be different. And within Judaism the Sephardic branch is the living example of this difference. The convergence of the Ashkenazic and Sephardic branches of Judaism not only in France and in North America, but above all in Israel is an eloquent illustration of the complementary dimension each one offers to the other. Their converging evolution into the modern Israeli identity serves to confirm, if need be, the indissoluble unity and strength of the Jewish people.

If it is true that being Jewish is a provocation to conformism and homogeneity, it is even truer for the Israeli, whose very existence is a permanent danger to totalitarianism, since it represents a clear model of self-determination to all minorities, beginning with the minorities within the Arab countries.

When supposedly moderate Arab intellectuals right here in Montreal and in Quebec City in so-called academic collequia publicly declare that Israel prevents Arab unity, one can understand the symbol which the existence of Israel represents not only for Jews, but for all minorities in the world.

Writing, I have learned, involves a serious responsibility. The old adage "Words disappear, but writing endures", is even truer today when every word spoken on the electronic media passes for the truth. I must say that despite the power of the media, writing, in a slower and profounder way, still retains its influence.

Writing, then for me, means essentially creating ties between Jew and non-Jew; it also means questioning preconceived ideas and truncated perceptions. It is, finally, a means of strengthening, in times of crisis, the bonds that tie us together as a community and as a people.

Jeannine

- A Short Story

By Miriam Packer

I wonder what Jeannine is doing now. I wonder whether she's gotten fat, flabby from inertia and an overloading of cokes and beers which her husband buys her after he's beaten her up on a drunken Friday night. I suppose she lives on Saint Famille or in a housing project on Saint Antoine. I suppose she's gotten real wise to social workers and city welfare investigators. She's probably real lippy with them. She's learned, no doubt, how to hide her coloured T.V. set, her case of beer, and her husband in a cupboard somewhere when they arrive. I bet she knows how to stand up to them now, post her wide body at the door when they arrive, and threaten them with her smoked-stained husky voice.

"Va t'en. Maudits cochons! Qu'est que tu veut la? Les enfants crevent de faim. On laisse mourrir les pauvres. Maudits anglais!"

ALWAYS YELLOW

I bet she slaps her kids around a lot, just takes wild swipes at them for no reason. Just cause they get in her hair — her thin hair, I'm sure it's thin, — or cause her decayed teeth are aching.

If she's alive that is — if she didn't die of pernicious anemia at twenty-three or sirrhosis of the liver at twenty-eight. She was always yellow as a kid, anyways, greenish-yellow, her skin; she probably had liver disease, then, at nine in grade four. She was real thin then, though, so skinny and quiet, you'd forget she was there.

But if she's survived, I figure she's gotten fat and loud, as fat and loud now as she was skinny and quiet then. A form of growth it might seem, progress, but no — just an extension of the same disease. The skinny undernourished cells just kept bloating into unhappy water-logged puffy fat and the fear kept spreading, turning into boisterous rage. If she's alive, then, she's definitely caught on to the rhetoric of the angry French majority; she certainly knows about les "naudits anglais." Why shouldn't she join the chorus of rage? She probably even votes, drags her heavy body down to the polling station, puffs at her cigarette and swears.

I bet she doesn't remember our grade four teacher though. Miss Smith: tweed-suited, tight-lipped, oxford-shoed Miss Smith. Not the way I remember her. Scottish Smith probably lies tucked away in Jeannine's veins somewhere, she's probably in Jeannine's blood, but I bet she wouldn't be able to recall the details. Not the way I can.

I could look Jeannine up in the phone book, I suppose, and ask her, but I don't really know where she lives or what she calls herself now. And anyways, how would I introduce myself . . . as the smart Jewish kid who sat beside her in the Protestant school? As the kid with the thick black braids who got the most valentines on Valentines Day? I could, I suppose, confess my secret to her now. I could tell her that I didn't really get all those valentines legitimately. I could tell her that at least four of those super-big velvety valentine cards signed "Guess Who" were addressed to me by my two older sisters who wanted to make extra sure that I got the most valentines in the whole wide class. Maybe she'd feel better about that now, cause she never got any at all . . . but wouldn't she hate me, though, for reminding her? And also, wouldn't she want to know why the hell I never sent her one?

How could I explain to her that I was real busy trying to be popular in those days, that I was nine-year-old-jittery about getting invited to all the best birthday parties, that I was moving up in the world — to grade five — and there would be Halloween parties in the fall and the competition was fierce. How could I explain to her that at nine years old, I had to concentrate on the blonde Anglo Saxon girls with long legs who were always so expertly obedient at gym and whose click-click lunch-boxes were so spare, neat, neat. Could I begin to describe how embarrassed I was by my bagel-and-cream-cheese lunch, how humiliated I was by the huge banana my mother insisted on putting into my brown paper bag? Could she begin to understand the frenzy of my fights with my mother, when I would beg her to please leave out the whopping cheese danish, and pack me a real spartan Kraft cheese sandwich wrapped ever so perfectly in tidy wax paper with only one small unobrusive apple for dessert? Would she believe that I hated my thick black hair, that I yearned for thin wispy blonde locks and pale blue eyes?

OVER-ABUNDANT LUNCHES

Would Jeannine understand that even with the best marks in class, even with the trendy pleated skirts and tight knee socks and patent-leather shoes I wore, I knew I was just hanging on, barely making it in a precarious position? That at any point, the blonde group, for all its acceptance could turn on me and throw me over with one swift list of my sins: bushy black hair, scowly resistance to gym, weird over-abundant lunches.

No. Jeannine might wonder why I never unloaded some of my lunch on her, why I never noticed what she ate for lunch. I never

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Viewpoints

did, really, I was busy. Maybe she didn't have lunch at all. God . . . all those bananas I dumped in the garbage can.

I did not like Miss Smith, I did not pretend to like her. I didn't have to pretend; she couldn't get me on anything. I got the best marks, I answered questions, I did my homework. I was free to frown and scowl with her at will; no need to put on a happy face for Smith. She had nothing to do with the Halloween parties or Valentines day. And besides she was ugly . . . ugh . . . and old. She didn't smell sweet like my grade three teacher, Miss Spoda. Her clothes were drab, colourless, antiseptically dull. She never smiled, she never touched anyone's hair lovingly, she never took us out into the sun — not even in spring. She just moved her tall, straight, scentless body through the aisles checking our work. She wrote on the board a lot and she used a pointer, but she never used coloured chalk. She never pasted those shiny little stars on our work for excellence.

LEAN AND MEAN

She was strict, that was true; she insisted on rules and regulations. But that wasn't what made me dislike her. Miss Spoda was strict too, but she loved the sun, she loved coloured chalk, her body was curvy, and she loved reading stories to us out of the book nestled on her soft lap. Miss Smith was lean and mean. When she read a story out loud, she did it out of duty; she took all the gloss out of the glossy pages. She reminded me as she turned the page with long bony fingers that I was in school.

So I didn't like her, and I knew she didn't like me, not particularly. Maybe she knew I didn't care for her, or maybe it was something else, but it didn't matter. We got along, in spite of our differences. Neutral . . . pale gray.

I didn't get to hate her then, . . . I didn't get to see her cruel vivid colours till the day she spattered them all over little Jeannine.

I wasn't paying particular attention to Jeannine that day, no more than I would on any other day. Nobody paid attention to Jeannine, ever. She was just accepted as part of the background, a wizened terrified French-Canadian outsider stuck somehow in the midst of an energetic group of English kids. I don't know how she got into that school in the first place. She spoke a sort of broken English. She was bilingual, I suppose, but no one paid any attention to that.

No one ever picked on her, really, she was that shrunken and withdrawn. Not even enough of a challenge of the bullies. At recess, she'd sit in the locker room by herself, the pages of a book, eyes always downcast. She was the most self-effacing little being I've ever known; mousy, erasable. She never vied for attention of any sort, and she never got it. She managed that, at least . . . she escaped aggressive contempt.

PERPETUALLY RED HANDS

But even though I never paid attention to her, I knew that her hands were perpetually red and raw from the cold, I knew that she never wore mitts even on the coldest winter days. Her nose was always running, and she would dab at it a lot with a worn-out kleenex. I could always hear her sniffling and coughing a little beside me, and I was aware of that smell about her — a strange mixture of wet wool clothes and the greasy odours of fried ham or bacon. I can't remember the colour of Jeannine's eyes; she never really looked directly at you, and you automatically expected her eyes to be colourless. Her hair was light brown — beige almost — and it was thin, I remember that, greasy and thin. She used to wear a woolen tuque to school, bottle-green, I think, and sometimes she'd play with that at recess. And yes, one other thing . . . She shivered a lot, she always seemed to be cold, and she was always layered in winter with the same two ratty gray sweaters — a pullover and a cardigan.

Jeannine never put her hand up in class to answer questions or ask to be excused or anything. And Miss Smith never called on her to answer questions, as she used to do with other students when she felt they hadn't done their homework. She never put Jeannine on the spot like that. Smith really let Jeannine alone that way, she never disturbed her shivering little body.

So it shocked me that day to see Jeannine brought to the fore. It shouldn't have surprised me though that Jeannine would somehow, some day be plucked out of her ultimate sin — the sin of muteness.

Miss Smith was especially stark that day when she started to hand back our corrected test papers. Or maybe she just seemed to be more rigid than usual, because she was handing out judgments — marks — and she ususally did that with ceremony, a certain formality and foreboding. Anyways, she looked even taller than usual, her gray hair curled ever so tightly, and I remember watching her bony hands and that old cameo ring on her index finger as she clutched the neat stack of papers to her tweed-suited brooched bosom. She seemed to be bristling as she made her usual little speech.

"A number of students here have performed poorly, very poorly indeed. You'll have to pull your socks up — yes, and soon — if you plan to enter grade five."

She waited for the usual sign of apprehension from the class. That done, she relaxed her bony clutch a little, and began to read the names out, slowly, methodically, in alphabetical order, of course. "Attey, Susan," and longlegged Susan scurried up to the front of the room and tried to look real pious as Smith handed the paper to her. "Brown, Dudley;" "Butrick, Dick;" "Carr, Lila" . . . Smith paused between each name, looking severe, and waited for each student to be properly seated again before continuing. She went on like that until she reached Elizabeth Turnbull's name, — stopping only once to silence the whispers of "what'd you get," — and then we knew there were only two names left — George Utrick and Brenda Walters.

BACK IN PLACE

So everything was back in place again, we thought, when pig-tailed Brenda was back in her seat — but Smith had a surprise for us. She tapped on the desk three times to hush the shuffling of bodies, and held up one scrawly test paper. She cleared her throat.

"Now," she began, "I have one paper here which does not carry a name." She chuckled drily, contemptuously. "Odd, is it not, that a student would forget his own name? Stupid, in fact, downright stupid to forget that basic rule!" The class tittered in unison, relieved for the distraction and eager to please old Smith. I wasn't really tuning in to Smith's little quip; I was busy trying to figure out how I lost my six marks and I was hoping that bloody Susan Attey hadn't beat me.

But Smith wasn't through yet, not at all. She was really plugging into something, she was going to draw this one out, and she was going to make sure that everyone, every single one, was going to tune in.

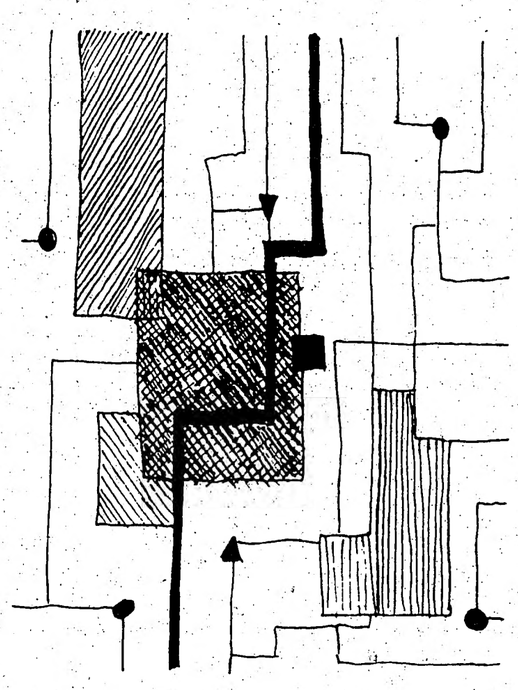
"This," she began, "is a perfect example of irresponsible behaviour. This is an example of blatant disobedience . . . the unwillingness to obey simple necessary rules. This is an example of inattentiveness. This is an example of slack behaviour . . . the very slackness which I utterly despise!" She was working herself up into a sweat almost, breathless and semi-hysterical from the rhythm of her sentences. She was losing control of her parallel constructions there, so the last phrase was almost a shriek. It seemed to me that one of her tight gray curls was coming out of place.

She tried to regain her composure, though. She took a deep breath. "Now, class, what is the basic rule about putting name to paper?" The class broke out of its hush into a solemn unanimous drone. "Print your name in the upper right-hand corner." She looked pleased, smug, but not placated. She seemed to be working her way up to another feverish pitch. "Exactly," she hissed. "Exactly. Now what imbecile, what mindless idiot imbecile child could possibly forget a rule like that?" She was getting kind of wild again, snapping the scrawly test paper back and forth in her hand, punctuating her words with it. Something was really wrong here, something dangerous was happening; it felt like that moment in the circus when the guy on the tightrope is losing his balance. I remembered as she stood there that Susan Attey had forgotten to put her name on her hygiene test in the fall, and Smith hadn't made a fuss at all. She even made a sort of joke, I remember, cause Susan's name was first, so everybody heard. "Now, now, Susan . . . to make your claim, you sign your name. There, now, print here."

But this time, she was getting real crazy about no name, and I couldn't figure out why. By the time she got around to asking the writer of the paper to claim it, I was really confused and nervous. I think I even checked my name again to make sure my paper was mine. "Now, to whom does this paper belong?" Smith asked. A hushed excitement. Anticipation all over. Everyone waiting to see the fool emerge. But no answer. Nothing.

Smith waited, tapped her oxford shoe impatiently, and spoke again. "We have no absentees today. I took attendance this morning, remember. We have a full class. Whose paper is this, then? I'm waiting." Again no answer. A pregnant silence now. A collective holding of the breath. Nobody had expected this part, probably not even Smith herself. No excitement emanating anywhere — not even from the meanest kids in class. Pure tension everywhere.

"I . . . am . . . waiting." A threatening tone, clear enunciation, heavy emphasis on the "t" in waiting. My stomach was hurting now. I kept examining the hem of my tartan skirt as though searching for some voodoo sewed in there. Smith again. Her brittle voice. "No one? Are you too much of a coward to own up? Are you a coward as well as a fool?"



It occurred to me just then — came to me right out of the hem of my tartan skirt — that Smith knew who she was talking to. Obviously, she knew exactly whose paper it was. Smith kept her mark book so neat and she checked it so carefully before handing back grades, she could never have missed a blank beside a student's name. My god, she even used different coloured ink for each alphabetical letter — the a's names were red, the b's were blue, the c's were green, and so on till she reverted to red again. She double-spaced and margined, and god she tended that markbook so that everything in it jumped right out at her. And the markbook was open on her desk; she had, as always, glanced over it before standing up to give back the papers.

PROLONGED TORTURE

Why, then, was she doing this? Why was she prolonging this thing . . . why would she want to torture anyone like that? I couldn't understand . . . I was tearing my tartan hem.

When Smith went into her speech about this example of ghastly cowardice, disobedience, and sloth, I concentrated on the noises in my stomach instead. I already knew she was real nasty and that she was enjoying her game. I looked up, though, when Smith announced that she was just going to have to do it the hard way. I was onto her game now; I wanted to see how she would acutally pull this off. I was hoping she'd confess she knew who it was, make the student stay after class to write lines or something — "I must print my name, I must . . ." — and call the whole ghastly show off. I was hoping she'd settle into her gray tweed again and start doing arithmetic sums or draw a map or something with her pale white chalk on the board. Anything would do. I would settle for any of the old boring Smith routines today if only she'd let go.

But no . . . Smith's greens were showing, her reds were growing, scarlet inflammations poking their way through the gray tweed. She couldn't, wouldn't retreat. "We will simply go over the list," she snapped, "and discover the beastly little coward for ourselves. We will see to it that the coward is properly punished."

She marched over to the desk, almost clicked her heels in fact, and pretended to scrutinize the mark-book, her eyes screwed tight. She didn't time it well, though. She snatched out the name so quickly any fool could see she'd had it tweaking at her tight curls all morning. "Beaulieu," she chirped, "bo-le-oo," she pronounced it so it sounded like a tribal chant or a dark howling wind. "Jeannine Bo-le-oo."

O-o-o! The class sort of groaned in shock. My stomach growled. Throughout the whole ritual, throughout the long preliminary march, I had never never thought of Jeannine. In all the possible speculations about candidates, shadow-Jeannine wasn't on anyone's list; she wasn't even a runnerup. The kids were disappointed; they had been teased for nothing.

But Smith wasn't going to let them down. She called Jeannine up to the front of the class. She made faceless Jeannine face the class. She yanked the crumpled old kleenex out of Jeannine's tight little hand, and tossed it, holding it just by the edge, into the vomit-green basket beside her desk. She came back to Jeannine's side and yelled at Jeannine to stand up straight. Jeannine just stood there slumped over, a tattered little gray rag doll. She ordered Jeannine to repeat after her: "I am a coward." Jeannine said nothing, her head hanging down, her vocal chords torn. Smith insisted that she repeat "I am a fool." Jeannine wiped her running nose with her thin little knuckles. Desperate Smith cracked her tweed, grabbed Jeannine by the arm, and started shaking her back and forth, rythmically stammering "dis-o-bedience." Jeannine offered no resistance, she had no resilience; she just hung there like a mute puppet swinging back and forth in Smith's bony clutch.

BLUE BULGING VEINS

Smith's chalk-white face turned red. The blue veins in her long thin neck began to bulge. Her tweed chest was heaving. She tottered over to the neat stack of running shoes by the window, came back with a navy blue sneaker in her hand, and ordered Jeannine to hold out her right hand.

I was going to retch, I knew it. My stomach was gurgling, my throat felt rubbery. I had go to the bathroom — maybe I could stay there till it was all over — but I was afraid to ask Smith. I thought she'd grab me for disturbing the peace. She might spread out, go wild, order me to hold out my left hand. I held onto my deck and swallowed hard. I tried to forget my throat. I concentrated on my patent-leather shoes. THWACK! The sound of rubber on skin. So bare . . . no cushioning. Echoes. The brittle sound of Smith's quivering voice. "You are a coward." WHACK! Pain. Images of Jeannine's quivering raw red hand. "You are a fool!"

I had to hide. My ears were burning. I got off my patent-leather shoes. I started to work on my knee socks; I tugged at the stretchy elastic part at the top, the part that kept them fashionably taut. I concentrated on pulling apart the elastic threads, unthreading steadily, till one sock was completely undone, and was slipping sloppily down to my ankle. Done. It was over.

Jeannine was back in her seat. I thought I heard her whimper, I could smell her wet wool, but I didn't turn to look. I decorously folded my one undone sock around my ankle, and then, when Smith announced that it was lunch time, I whipped out of the room as quickly as possible, reckless about my unbalanced socks.

When Susan Attey sidled up to me in the hallway, and asked me what I got, I lied about my 94. I told her I failed, looked down at my one-bunched-up sock, and ran off. I went home for lunch that day, and refused to go back to school for the afternoon.

My mother rattled on about education. She pointed out that the afternoon would soon be over. If only I'd go, she pleaded, I'd be home by 3:15 . . . 3:30 maybe, and then I'd rest. She'd make me cocoa after school, she'd buy me mille-feuilles, I'd read comics in bed. I told her my stomach was hurting . . . I could have a ruptured appendix . . . you could die from that, for god's sake . . . didn't she know anything? She withdrew real quick after that, muttered godforbid a thousand times, said I was terrible to talk like that, and tucked me into bed. She kept kissing me all afternoon, checking my face, touching my forehead for fever.

[Cont'd. on Page 6]

Canadian Jewish Writers - Part II

By Mervin Butovsky

MYTHIC QUALITY

The distinguished fiction of Adele Wiseman (born 1928) deploys the world of immigrants and their offspring but departs from the usual realistic depictions by placing her accounts within a Jewish mythological framework which unifies and explicates the novels' experience. This mode is clearly demonstrated in her two novels: **The Sacrifice** (1956) and **Crackpot** (1974).

Recognized as a Canadian classic, *The Sacrifice* tells of the cruelly disrupted lives of raw immigrants, who in their desires and conflicts re-echo the overarching biblical narrative of the *Akedah*. In the passionate drama of family life, Wiseman captures the tragic disjunction between generations, the pent-up humiliations caused by mundane adjustments, which find release in the redemptive act of terrible violence. The harsh world of frightened people, who are "running from death and from every other insult," is presented within resonances of the mythic, endowing it with a power that transcends the particular case history.

Crackpot is at once more visceral and metaphysical. In this novel she draws on the kabbalistic legend which ascribes the creation of the universe to the inability of the vessel to contain the divine light, whereupon it shatters to become material reality. The novel has a modern setting in which the heroine, a grotesque amid tangled, surreal actions, personifies the mystery of external form and intrinsic meaning. Wiseman is in the first rank of Canada's mythopoetic imaginative writers. In a nation of immigrants, she has succeeded in joining the painful story of homelessness and the quest for identity to universal parables issuing from Jewish myth.

The fiction of Norman Levine (born 1924) also originates in the remembered past of urban Jewish poverty and estrangement. However, unlike Richler's abrasive satire or the many-layered mythic structure of Wiseman, Levine's work gains its undeniable power from a distinctive narrative voice whose very wanness and detachment sounds the toll of passing years. The author is a first-generation Canadian, son of poor immigrants, who decided, after his university studies in English literature, to devote himself to writing. Most of his adult life has been spent in England, all the while writing only of Canada, drawing upon memory and the experiences of intermittent visits for his inimitable stories. (This may account for the fact that his reputation is more firmly entrenched in England and Europe than it is in his native land.)

Levine's story-telling method involves a first-person narrator revisiting the scenes of his childhood — the old Jewish neighborhood in Ottawa with its peddler and storekeepers, old friends, surviving family, public school, synagogue — but now all swept away by time and obliterated by large-scale urban redevelopment. The narrator notes the change in a controlled, unemotional voice suffused with the sense of loss and regret. Sparse in detail, his stories are reticent and undemonstrative but deeply stirring, the reader more conscious of the registering mind of the narrator than the tangible world he is describing.

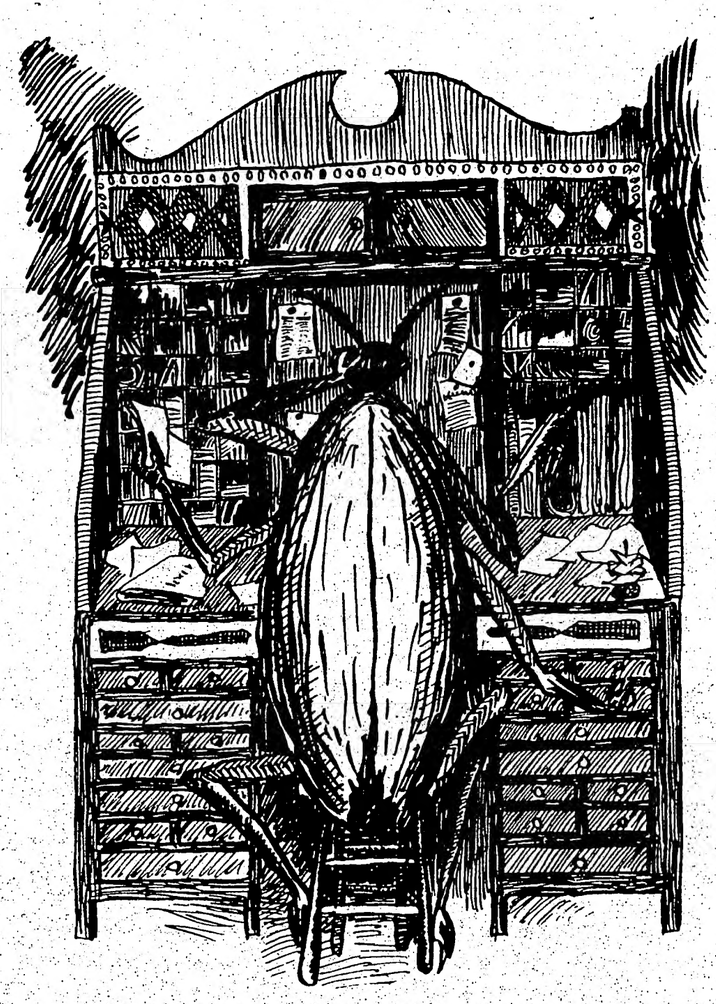
All the stories in his collections, *One Way Ticket* (1961), *I Don't Want to Know Anyone too Well* (1971), and *Thin Ice* (1980), convey a mood of dominating solitude. The narrator-observer's keen sight catches every slight nuance of change that has overtaken and reshaped his world, and his uninflected, resigned voice charts the new landscape including his own alien presence. The Jewish ambience in Levine's fiction is muted, sometimes related to names of characters, sometimes to cadences of speech, but beyond the mimetic it is continually felt as a personal touchstone of once concentrated meaning now dispersed.

IMPACT OF HOLOCAUST

From the late 1930's, and increasingly during the years following World War II, Canada's Jewish population was augmented by Europeans fortunate enough to escape the conflagration or miraculously survive its terror. Few writers have as yet emerged from among these to tell their tale of immigration and integration suffered under more dread circumstances than those visited on the earlier arrivals. Henry Kreisel (born 1922) was born in Vienna to East Europeans who had fled from the ravages that had overtaken their native Galicia. After the Anschluss, the family was fortunate enough to gain refuge in England, but in one of the bitter ironies of the period, Kreisel and his father, along with some hundreds of other Jewish refugees huddled in England, were designated "enemy aliens." Under suspicion that they posed a threat to national security, they were rounded up and dispatched to internment camps in Canada. After a year and a half Kreisel was released to the custody of a Jewish family and resumed his interrupted education which took him to a career as university professor and administrator.

Kreisel's two novels, *The Rich Man* (1948) and *The Betrayal* (1964), build upon elements of personal experience to present moral and psychological complexities aroused by the European turmoil. The first is an account of pathetic duplicity in pre-war Vienna; the second, a story of a single survivor's attempt to find justice in post-war Canada. *The Rich Man* is a comic-tragic tale of disguise and desperation in which an immigrant to Canada who labors as a poorly-paid tailor fulfills his cherished dream to revisit his family in Vienna. In the threatening political atmosphere, the impoverished, helpless family mistake the visitor's few trappings for wealth, while he finds irresistible the temptation to play the role of rich man. In their desperation he is their salvation, and his appearance at the moment of their greatest need is read as a divine sign. But he is wretched in the knowledge of his powerlessness to intervene. The final revelations of the novel crush all hope, dispelling forever the mutual fantasy of deliverance.

The Betrayal takes the form of a revenge story in which a wronged son traces to Canada the man he holds responsible for his parents' betrayal to the Nazis. Once again Kreisel's interest centers on the psychological, on the human predicament that follows historical cataclysm. The novel is set in a Western Canadian university untouched by the whirlwind, and narrated from the point of view of an innocent academic. But the novel's central action expands to include its observer, drawing him into the vortex of a world he can barely imagine, becoming, finally, a test of his own vulnerability and commitment. He cannot evade the obligation to bear witness.



Miriam Waddington, one of Canada's most gifted poets, has published eight volumes of verse since 1945. A poet-scholar, she has also written a critical monograph on A.M. Klein and edited his *Collected Poems*. Born in Winnipeg in 1917 to a secular, literate Russian family, she was educated in Yiddish (she has translated extensively from the Yiddish, particularly the work of Manger) and brought up in the spirit of enlightened Jewish humanism. Her lyrics are delicate yet forceful, combining in an often radiant manner two divergent elements: a confessional revelation of the subjective self, and a firm, no-nonsense grasp of the nature of things. The latter quality saves the confessional from becoming mawkish or solipsistic. Unfailingly, the reader is given access to the meditating mind caught in the act of contemplating the objects of its musings so the poetic act is shared and the reader is able to identify with the captured moment. Dis-Zion which for many of his generation exists tilling a lifetime of experience, her poetry, including *Driving Home* (1971) and *The Price of God* (1976), comprehends her sources in Jewish realms of being, past and present.

POPULAR AUTHOR

The *wunderkind* of the 1960's was Leonard Cohen who moved from the relative obscurity as serious poet to international stardom as one of pop-culture's most illustrious librettists and performers. This turn in his career followed the launching of his vocation, beginning in 1956 with *Let Us Compare Mythologies*, and the subsequent publication of *The Spice Box of Earth* (1961), *Flowers for Hitler* (1964) and *Parasites of Heaven* (1966). These collections made him immensely popular with the younger generation, out-selling other books of poetry by a wide margin. In his poetry Cohen has direct access to Jewish experience, originating in the impress of family history, then more generally, as exemplification of the sufferer of human depravation.

The form and content of his poems departs from the concerns of an earlier generation. They depict instead the contemporary acquaintance with the hitherto subterranean appetites for drugs and sex; the hipster daring replacing old-fashioned angst. Cohen no longer castigates, but coolly reports on the newly-explored territory in arresting but discrete images only loosely bound by semantic sense. Intensely personal, the poetic image dominates the lines, which suggest in their fragmentation that the world and the poet's perceiving mind consist of unrelated sensations, dimly understood, yet vivid in their color and shape.

Seymour Mayne (born 1944) returns to the deeper poetic traditionalism of Klein, to a richer, more clearly phrased association with Jewish learning and kinship. His education in Talmud Torah and Herzlia High School in Montreal has provided him with the language of Judaic reference which pervades his poetry. In a striking change with the past, however, Mayne's primary relationship to the Jewish world lies in his direct response to the presence of Israel, its people, landscape, history. Mayne's work catches the pronounced contemporary attachment to reborn as the only tangible evidence of their Judaism. Avoiding any note of exhortation or didacticism, the poems convey the sensory power of Israeli light, heat, stones — these serving as material agents for an awesome spiritual appeal. The land and people of Israel, geographically distant from his northern Canada, are acknowledged as an inescapable facet of identity.

NEW VISTAS

Some remarks on Matt Cohen will conclude this brief survey. His writing may provide an idea of the future prospects for Canadian Jewish writing now that it has evolved beyond the memories of immigration for its richest materials. Cohen was born in 1942 in Kingston, Ontario, the grandson of Russian immigrants and son of a professional chemist. As a second-generation Canadian his familiarity with Jewish life is attached to the attenuated practices of a secular middle-

MERVIN BUTOVSKY

Mervin Butovsky is Professor of English Literature at Concordia University in Montreal. He is presently visiting professor at the University of Ottawa. This is Part 2 of an article which appeared in expanded form in the Jewish Book Annual, Vol. 40, 5743/1982-83, published by the Jewish Book Council N.Y.

Jeannine

[Cont'd. from Page 5]

Jeannine was in school the next day, small and silent as always, dabbing at her nose beside me with yet another crinkled kleenex. Everything looked the same. Susan Attey came up to me cautiously at recess, and whispered that there would be a secret meeting at lunch-time to make the list for Brenda's birthday. "And you mustn't tell a soul," she sang, "cause Lila's not invited and neither is Deborah, either." I didn't stay for lunch that day, though, and I didn't the next day either. I went home for lunch every day after that.

Mother protested at first. She thought that I could concentrate better on my studies if I didn't have to run back and forth every day, and cross the busy dangerous streets too. But I told her I couldn't eat at school — not really — the kids always stole my bagels and bananas and everything. That's why I was thin, I explained. And wasn't she always complaining about that? Didn't she always say I had to gain a little weight? My mother backed down at that. I knew how to get her.

So I kept going home for lunch every day. I started to really like bananas, I got onto the taste of heavy seeded bagels, I even got hooked on cheese Danish. By the time the fifth grade came around, I had gotten real chubby. My hair was bushier than ever — no more braids, I insisted — and I absolutely refused to wear any of my altered tight-pleated skirts.

Jeannine wasn't back for the fifth grade or the sixth or the seventh. Maybe she just stayed at home and got a private tutor or something. Maybe she started to eat tortieres and jambon and devoured Moliere and Roy and Racine. Maybe she went to a real good private French school and then went on to university, and studied comparative literature or anthropology.

I doubt it, though. I really doubt it. Her ink probably blocked every time she put pen ot paper. She probably got stuck with blue-black smudges all the time.

I wonder whether she thinks of Smith, though, when she marks her X on the Pequiste ballot. I wonder whether she forgets sometimes and starts to print her name.

Viewpoints

class. He was completing his doctorate in political science when he decided to devote himself to writing; in a country where most writers are full-time academics he is a rarity, the professional writer.

In a radical departure from the thematic preoccupation of previous Jewish writers, Cohen's novels do not derive from the drama of the individual seeking to balance the claims of citizenship in a new country with loyalty to the folkways and beliefs of a distinctive people. Rather his meticulously — crafted fiction is set in the farming communities of rural Ontario, and have a Faulknerian attachment for the land as an informing agent in the transmission of values. This world, so utterly foreign to the modern experience of Jews, is precisely Cohen's subject. His novels, including *The Disinherited* (1974), *The Sweet Second Summer of Kitty Malone* (1979) and *Flowers of Darkness* (1981), have won popular and critical acclaim. They are regarded as masterful readings of a regional way of life which, caught in a process of inexorable change — like that affecting Jewish traditional ways — watches the disappearance of its heritage as it is absorbed into a featureless but irrepressible urban world.

Cohen is now engaged on a forthcoming novel differing in most respects from his previous work. It deals with the Jewish expulsion from Spain and will trace, through its hero, the migrations of the dispersed Sephardim from western to eastern Europe. Considering his earlier novels, we can anticipate that his historical account — based on meticulous research rather than autobiography — will illuminate the present as well as recreate the past.

As various as their individual talents and styles, so too, Canadian writers have their personal gradation of proximity to Judaic texts and Jewish practices. But whether their attachment refers to a religious faith, national culture, or ethnic group, they are conjoined by the awareness of belonging to an identifiable society within the Canadian mosaic. The degree or quality of Jewish consciousness is never constant, being continuously defined anew by each individual. What these disparate writers share, however, is the deeply ingrained memory of immigrant otherness, the most salient feature of their literary artifacts.

Now that the dynamic force of that experience has largely been spent, the writing of Canadian Jews, released from the old dependencies and constraints, begins to respond to new currents, to reveal new horizons. Whether the future writings will contain as deeply ingrained, recognizable accounts of Jewish reality as those which have been offered in the past depends, however, on the prospects for continuities and resilience which lie beyond the determinations of literature.

Quebec Jewry's Future

By Joseph Baumholz

QUEBEC JEWRY'S FUTURE

What is happening to Jews in Quebec will happen to Jews in the rest of Canada and, indeed, in the United States as well. Political events in that province have tended to cloud factors that are general and that have profound significance; the implications touch every Jewish community in the Diaspora and, in some ways, even Israel. The particular Quebec situation has only served to accelerate an ongoing process and thus it can serve a very useful triple purpose: to increase understanding, to alleviate fears and to indicate possible actions toward viable solutions.

This article will examine some of those factors in the Quebec context with the hope that Marshall McLuhan was right in saying, "Any breakdown is a breakthrough."

A LOOK BACK

Quebec's political emancipation took place 150 years ago at which time the community was primarily Sephardic. The Jews mixed freely with both the French and English until the beginning of this century. The arrival of large numbers of Ashkenazic immigrants marked a change in social contacts with the French in particular. Jews chose to be educated in English Protestant schools and thus broke a major link with the French who attended the Catholic school system. This schism has only recently begun to be repaired to the point where Jews in Quebec are now the most bilingual minority.

The invasion of these "shtetl" Jews began a period of unrest within the Jewish community as well. They brought a myriad of structures, customs, political attachments and religious distinctions that did not help them overcome their language and accent barriers in the new land. The result was a constant internal struggle amongst the parochial sectors while they tried to establish themselves in the general community. Their internal strife moved into two major polarizations, that of Establishment versus "Greenhorns" and that of Religion versus secularism.

Although these schisms have never been resolved, a modus vivendi was developed. This learning to live together produced a stimulating community that has enriched the Canadian society while enriching itself.

The individual Jew in this communal volcano was confronted with the problem of economic survival in a hostile Gentile world. Yet, the pariahs of this Jewish society, the secular "Greenhorns", became the most vigorous builders of Jewish institutions. Not only did they initiate mutual aid societies, schools and the Jewish Public Library, but they confronted the multiple fracturing force with the "kehillah" concept and unified the Jewish community when they established the Canadian Jewish Congress in 1919.

The size of the Jewish community in Quebec was swelled by successive immigrations of Survivors of the Holocaust, the Hungarians in 1956, the North Africans, the Israelis and the Russians. The growth in numbers, economic prosperity and the increased success in overcoming overt anti-semitism lent lustre to the Quebec Jewish community especially in Montreal which became the envy of Jews everywhere. The future seemed bright but the weeds of difficulty had already sprouted and the turbulence of the Quebecois' not-so-quiet revolution hid them from view.

A LOOK FORWARD

External problems had a marked simulating effect on Quebec Jewry and it is this energy that succeeded in hurdling most of the barriers. Opposition was turned into opportunity. The discriminatory practices against Jews in universities were circumvented by turning the YMCA's Sir George Williams College (now Concordia University) into a largely Jewish school, and finally breaking into the bastion of McGill University for Jewish students and then for Jewish professors. The economic boundaries for Jewish shopkeepers exploded with the development of Jewish chains such as Steinberg's, Reitman's and Pascal's. Junk dealers became equipment and structural steel suppliers, while clothing manufacturers became construction real estate companies. These are examples of Jews turning adversity into advantage.

In another direction, children of immigrants became professors, lawyers, doctors and accountants and changed the community. Shopkeepers, Montreal painters, writers and musicians moved into the larger arenas of the continent as did the more prosaic Jewish architects, engineers and builders. This pattern was similar to that of most Jewish communities on the continent.

However, the Quebec unrest has produced a Jewish emotional reaction that was distinctive. A large majority of Quebec Jewry has taken the paranoic view that the decrease in the number of Jews in the province is both a recent phenomenon and a uniquely Quebec situation. They do not see that "braindrain" is a Canadian problem in relation to the United States as much as it is a Quebec problem. They do not see that it is not a Jewish problem, a Western Canadian problem nor a Califronia problem. It is clear that climate and economic opportunities are the prime motivators of Jewish mobility.

Quebec Jewry is obsessed with the illusion that the political situation is the only cause and it does not consider or appreciate the many causes and especially that their own obsession aggravates the problem. This article was provoked by a friend's story of his advice to his son to leave Quebec, while at the same time deploring the demise of the Jewish community in Montreal. The Quebec Jewish problem is not that the son is leaving but rather that his father is encouraging him to leave.

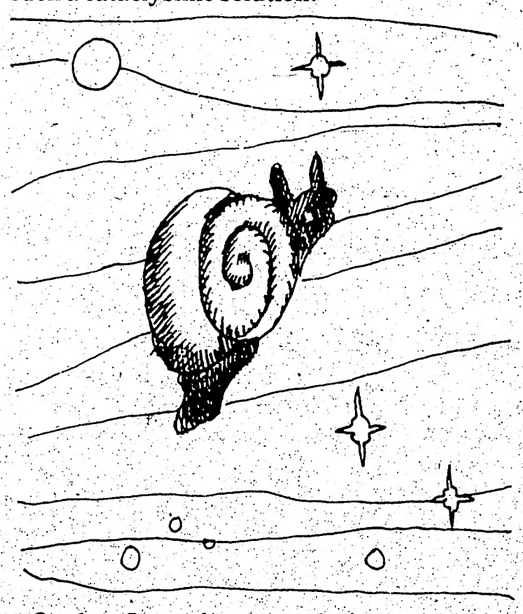
Karl Menninger said "What's done to children, they will do to the society", We may plead that what we did to our children is founded upon what society did to us. This is no excuse for the fundamental error in creating the patent illusion in our children that the best way to solve a problem is to run away from it and that the best Jewish solution is economic.

The brightest accomplishments of Quebec Jewry were fulfilled in spite of difficulty and opposition. Have we given that spirit of advancing in adversity to our children? The answer is obviously "No"! Where the Yiddish speaking immigrant had to survive as a peddler, he learned to speak French. When the Jew was blocked from the factories, he built his own. When anti-semitism kept the Jew in the ghetto of poverty he broke the economic and physical barrers. When the Jew came to the New World filled with hope, he fought because he was a fighter even before there was a State of Israel. The young have been contaminated by illusions that will not help them deal with the ordeals that face them and most certainly will not encourage them to build a better Jewish society. Nowhere is that more evident than in Quebec today.

The youth have been leaving ever since 1946 at the end of the year. This exodus has been hidden by the influx of Jews from the concentration camps, from Hungary, from Morocco and even from Israel. It is true that the flight has been speeded by the Separatist Movement but it would have happened anyway and would have continued to be hidden unless a Jewish catasrophe happened elsewhere or the Russian Jews had been freed to replenish the Quebec Jewish population.

A LOOK FORWARD

There is no doubt that the discovery of vast oil resources or some other economic miracle in Quebec would bring back large numbers of Quebec Jews, but there is little likelihood of such a cataclysmic solution.



Quebec Jewry has been decimated and its population has dwindled from 125,000 to 102,000. Its average age has risen to a point where more than 20% are over 65 and that figure is rising rapidly. More than 25% of Jewish college graduates are leaving or intend to leave the province. The birth rate is low and increasing divorce indicates a breakdown of the family unit. The most devastating indicator is the depressed (and depressing) attitude of hopelessness that permeates the Jewish community. It was no joke when someone at a communal meeting suggested that Allied Jewish Community Services set up a campaign amongst Montrealers in Toronto to care for the Jewish sick and elderly in Quebec!

"And the lion shall lie beside the lamb but the lamb won't get much sleep," quipped Woodie Allen. The jolt of this jest should help to stimulate awareness both to the danger of the Francophone "lion" and the reality and opportunity of the Jewish "lamb" in Quebec.

Quebec nationalism has been overrated. Its strength has resided in the need for the French Canadian to rid himself of discrimination and to keep his identity in a hostile Anglophone world. This is similar to our own Jewish struggle for a place in society, and Jews should realize that this desire is not a threat to our society, Anti-semitism is and Ontario and in most other Canadian and American centres. The Quebecois aspirations do not encroach upon Jews.

In any case, the refrendum and recent polls have shown that the majority of French Canadians are not jumping into Separatism and the numbers supporting it are diminishing. The language laws are repugnant in many respects but they are not directed against Jews. Even though Jews have not succumbed to the Separatist attempts to gain their support, they are still treated at least as well as they were by previous administrations. The best for the Separatists is clearly not the worst for the Jews, particularly since the majority of Jews speak French and a large proportion are actually Francophone.

There does not seem to be enough danger from this "lion" (who will probably turn out to be a paper tiger anyway) to disturb the comfort of the Jewish "lamb". If this is so, why does the "lamb" run away?

It is true that the Quebec Jewish Community is smaller. It is true that the young are leaving and will continue to leave. It is true that economic opportunities are greater elsewhere, but the Jews had better stop running and thinking of himself as a "lamb".

The Quebec Jewish community is still rich in welfare institutions and the Quebec government is supporting them. It is rich in Jewish educational institutions and the government gives them economic help unequalled anywhere in the world except in Israel. It is rich and vital in culture to the extent that it proportionally exports more Yiddish and English books than do other provinces. It has produced writers and poets like Leonard Cohen, Mordecai Richler, Irving Layton, Seymour Mayne and others who have sparked the literary, theatrical, television and cinema arts on the international scene.

The flamboyant Gallic atmosphere of Quebec provides an ambiance for a wonderful quality of life. It is not only a good place to visit — it's a good place to live. A Jew may find better places for economic reasons for the moment, but none in Canada are better for Jewish reasons.

AND A LOOK OUTWARD

How does the Quebec Jewish community experience presage a more general Jewish communal problem?

Events in Quebec underline some facts that may not be perceived in other communities. Except for Israel, Quebec is unique in worrying about the exodus of Jews. This is one fact that exists or will exist in most Jewish communities and will become apparent as their institutions are affected. The increased mobility of population will perhaps affect Jews more than others since Jews have closer communal ties.

The comparatively low Jewish birthrate will affect every Jewish community. This is so even in Israel since the Arab birthrate there is much higher. The geographical separation of families is not a specific Quebec problem and it has serious repercussions upon the classic Jewish extended family concept.

The rising average age is not only a Quebec or Jewish problem. It is a growing concern of governments that will affect attitudes towards work and pensions in addition to the obvious social consequences.

Probably the most universal Jewish lesson that can be learned from the situation of Quebec Jews is that the nature of progress is

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JOSEPH BAUMHOLZ

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Viewpoints

The Courage Of David Frankfurter

By Irwin Pollock

Fighters of the Warsaw Ghetto, as well as many other resistance fighters, have been justifiably praised as genuine Jewish heroes. There has been, however, a curious reluctance to recognize certain pre-Holocaust (by this I mean the years 1933-39) figures, many of whom demonstrated extraordinary courage and a willingness to die for Jewish honor. How many Jews are today aware, for example, of Stephen Lux's symbolic suicide in the assembly of the League of Nations in 1936, or the assassination of a Nazi organizer in Switzerland by David Frankfurter in the same year? The premeditated actions of both men emerged out of a common "Weltanschavung," i.e., that the democratic world must be made aware of the obscenity and danger of Nazi Germany.

Their acts have yet to find their respective niches in popular Jewish history. And it is the unpropitiousness of their timing which explains why their names are not commonly known. Recognition of their courage was initially stifled by the European Jewish communities who, mindful of their precarious position in the 1930's, were unwilling to applaud these acts for fear of fomenting further the wrath of their persecutors. In fact, there are a number of — in retrospect — obsequious condemnations of their violent acts by Jewish community groups.

Denied their initial kudos, the actions of these pre-Holocaust heroes were quickly forgotten, lost amid the horror and turmoil of World War Two. In post-war years Jewish scholarship has been understandably preoccupied with describing, analysing, and attempting to understand the Holocaust. Thus it is with some surprise that one discovers these men and what they did. The case of David Frankfurter is typical.

UNSUNG HERO

He was born in 1909 in Daruvar, Yogoslavia, the third son of a Rabbi. At age twenty Frankfurter decided to attend medical school in Germany, first at Leipzig University and then in Frankfurt. In July 1933, unable to obtain his diploma and disillusioned with the state of Nazi Germany, he left for Berne in Switzerland. There he continued his studies while living with a Jewish family.

Sympathetic to the Swiss, he was disturbed to observe the burgeoning of a Nazi network in Switzerland. Headed by Hitler appointee Wilhelm Gustloff (officially titled, Landesgruppenleiter der NSDAP fur Schweiz), the Nazis were eagerly spreading propaganda, organizing the 300,000 Germans living in Switzerland, and establishing local Nazi groups. Gustloff was headquartered in the mountain village of Davos, and was attempting to unite Swiss ultra-nationalists and reactionaries with their ideological brethren in Germany. Gustloff himself was no newcomer to the party — he had joined in 1923.

There was, of course, strong Swiss opposition to such activity. The leftist press had been continually haranguing Hitler and his subordinates to the point where the Swiss government (always mindful of its neutrality and increasingly anxious over Hitler's plans for Europe) passed a law in 1935 making it illegal for the press to criticize foreign governments. The press reacted by demanding Gustloff's expulsion on the grounds that he failed to respect Swiss neutrality. Although the law was not enforced, its spirit was to again make itself felt at Frankfurter's trial.

Frankfurter decided to assassinate Gustloff. His motives were three-fold; 1) to do honor to persecuted Jews; 2) to alarm the world as to what was happening in Europe; and 3) to prevent Switzerland from becoming a Nazi outpost. On Friday, January 31, 1936 Frankfurter, having purchased a gun in Berne, boarded the train to Davos. Upon his arrival he took a room at the Hotel Metropol-Lowen. Nervous and brooding, he spent the next three days wandering around the town or sequestering himself in his room, questioning his future and trying to summon the courage to act.

On Tuesday (February 4th) he wrote a postcard to his family in which he painfully attempted to explain why he had to act: "I can no longer bear the sufferings of the Jewish people. . . ." That evening he went to Gustloff's home at Kurpark, number three. Minutes later Frankfurter, without a word, pumped four shots into the Nazi's head. He died immediately. As he was running from the house, Frankfurter realized the shooting would be misunderstood if he did not confess and explain his motives. Consequently, he turned himself in to the police who, until he produced the gun, had been skeptical of his confession. When asked by Gustloff's wife (she had been brought to the station to identify him) why he had shot her husband, Frankfurter replied laconically, "Because I am a Jew."

GERMAN REACTION

The German reaction was swift but tempered. Since the assassination had coincided with the opening of the winter Olympics in the German town of Garmisch-Parkenkirchen, Hitler had ordered no anti-Jewish demonstrations nor any obvious reprisals in view of the flood of tourists expected for the games, not to mention the hundreds of journalists. (Kristalnacht was thus saved for another "provocation.")

Hitler immediately proclaimed Gustloff a national martyr and sent a telegram of condolence to his widow. "The nefarious crime that put an end to the life of a truly German man," it read, "has created deep emotion and resentment in the entire nation." (In fact, this was typical Hitlerian hyperbole. In Berlin, the affair attracted little interest. Gustloff was generally unknown there and his murder was not considered to be political in nature.) Hitler also ordered that a street and square in the Charlottenberg district of Berlin be renamed after Gustloff. Flags at German consulates throughout Switzerland flew at half mast.

The German Minister to Switzerland, Baron von Weizaecker, called on the vice president of the Swiss federal council and demanded a strict investigation. Both the Germans and the Swiss police, for disparate reasons, doubted that Frankfurter had acted alone. The extremist German press accused Switzerland of creating a political climate conducive to the machinations of the Judeo-Bolshevik conspiracy of which Frankfurter was simply a tool.

The London Times quoted the reaction of the Central Association of German Jews: "Those who believe they are justified in assassinating their opponents exclude themselves from the society of the human community." This sentiment contrasted sharply with that of the Bishop of Durham who, while addressing a meeting of English Jews, stated that those "ultimately responsible" for Gustloff's death "are the present rulers of Germany." He went on to predict that history would hold the Nazis "primarily and mainly guilty of violences into which they have driven their victims."

PROPAGANDA CIRCUS

Gustloff's death spawned an elaborate propaganda circus. Many Nazi consuls and delegates of Gustloff's Swiss Nazi party accompanied the coffin to the railroad station, standing with uplifted arms as the train pulled out. Germany sent a special train to pick up the coffin at the Swiss-German border and transport it to Schwerin, Gustloff's birthplace. At all large stations along the route the train stopped for prearranged ceremonies. Hitler declared Gustloff the patron saint of all Germans living abroad and ordered that his body was to lie in state for two days in the public hall in Schwerin. At the funeral Hitler chose to deliver the principal eulogy which, barely indistinguishable from any of his public harangues, included the by now expected role-reversal rhetoric:

> This was not an isolated attack. There is a hidden power behind this crime, a power which intends to strike again. For the first time, the hidden power has shown its hand. Gustloff was murdered by this power which is waging a fanatical war and whose objectives extend beyond our German nation.

A ten month gap separated the assassination and Frankfurter's trial which opened on December 9, 1936 in Coire, capital of the canton and about fifteen miles from Davos. Since the Swiss constitution excluded the death penalty for political crimes and the canton of Grisons had long before abolished capital punishment, the prosecution asked for a sentence of no less than eighteen years. It also demanded that Frankfurter be expelled from Switzerland after serving his sentence, and be forced to make reparations to the victim's family. There was never any question of Frankfurter's guilt — he had repeated **ad nauseam** how and why he had murdered Gustloff, that he had wanted to "give the alarm."

The Germans subjected the Swiss to a fair amount of external pressure. They had first asked for Frankfurter's extradition, then the death penalty. After both were ruled out Professor Grimm of Essen (a lawyer and notorious anti-semite) had asked the Swiss authorities for permission to represent Mrs. Gustloff but this was also refused. (Grimm's intentions were no doubt to put world Jewry on trial.) The radical German press — 120 German journalists attended the trial — attempted to arouse domestic public opinion. On the eve of the trial, for example, The Boersen-Zeitung wrote: "The whole German people stand tomorrow as accusers before the bar demanding atonement and demanding vengeance."

THE TRIAL

The trial itself was over in less than a week. There were no revelations, nor was there any proof of any conspiracy. Frankfurter again retold his story, for the first time in public. The Nazi newspaper, The Angriff, thus had an opportunity to inform its readers that "seen from the front, his Jewish features are difficult to recognize. In profile, however, the characteristics of his race stand out with shocking clarity."

Frankfurter was sentenced to eighteen years, precisely what the prosecution had demanded. The five judges also ordered his expulsion from Switzerland at the end of his prison term, as well as the payment of an indemnity to Gustloff's family.

In September 1937 a bridge in Nuremberg was named after Gustloff. At the dedication ceremonies Nazi propagandist Julius Streicher stated: "Look at the path which the Jewish people has traversed for millenia: Everywhere murder, everywhere mass murder." A plaque affixed to the bridge bore the inscription, "Murdered by a Jew."

At the end of the war Frankfurter was freed from jail (he had already served nine years) and banished by the Swiss — ever faithful to his sentence — from the country. He eventually settled in Israel. The banishment order was rescinded in 1969 after which he again visited Switzerland, this time with only pacifist intentions.

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Future

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more important than progress for its own sake. Many Jews in Quebec are in a state of hopelessness and even panic when they see that the kind of life for which they toiled is being abandoned by their children. It is not only a matter of intermarriage; it is a concern that their synagogues, their institutions and their Jewish way of life are being left behind. They are afraid that the generation gap has become gaping degeneration.

The years of struggling for an easier life for their children has given them a legacy of children who are better educated then they were, but who have acquired more knowledge than wisdom. Those children have material ease but their parents have much moral unease. Many have misgivings that some of their fight for education should have been to educate for the fight. Perhaps the learning of moral values other than material values should have been emphasized.

The time surely has come for the Jewish "lambs" to gird some Jewish "lions" as well as their own lions and say, as Ogden Nash did, "Progress may have been alright once but it has gone on too long".

Quebec Jewry must take a new look at the concept of progress and go in the right direction this time. Like Jewish communities elsewhere, Quebec Jewry's future depends upon its courage to cope with change. That future may rest in the ability of a few Jewish leaders to rekindle hope, since only hope is needed to free Jewish will and courage, without abandoning the traditional moral values that have made Jews a unique people. What is required now is not a new exodus but an active spiritual rebirth.

Our Canadian Yiddish Heritage

Rachel Korn

by Rachel Korn

From Here to There

From here
to there –
is it far?
Just a step.

Everything is prepared,
all is ready:
even the angel
with wings folded
like tired arms,
waits at the crossroads of time
to kiss my forehead –

that I should
forget all,
that I should become
like him,
without smile,
sadness,
or tears.

The First Line of a Poem

I fear that first line of a poem,
the sharp slash
that decapitates dreams
and opens veins
to a flood of blood.

Yet that line can bring me to the fields
moving in the wind to white, rose, and
yellow
and the house under the tall pines
where no one waits for me any more.

It can take me to that hour
when memory is a dark knot
and on my hair I can still feel
the caress of hands that are no longer there.

With Poems Already Begun

With poems already begun
every line
pulls in another direction.
Each tries to trick me
into its own time and place.

Summer, autumn, winter, pass.
Only spring is hesitant
to appear here among these words
as if it were afraid
for its blossoms,

as if it were agonizing
whether to entrust
its treasures
and the promise of May
to my frost-silvered lines.

Translated by Seymour Mayne
with Rivka Augenfeld

RACHEL KORN
Rachel Korn, the eminent Yiddish poet, was born in 1898 and died in Montreal in September 1982. These poems appear in the recently published Generations: Selected Poems of Rachel Korn (Mosaic Press).